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ABSTRACT

In this proceedings, attention is focused on career preparation and the relationship between general and specialized studies, as well as the link between theoretical knowledge and practical experience. The preparatory study for the congress was conducted in about 300 universities, primarily in Europe and America. Nearly 15,000 interviews were conducted in about 25 countries to discover the extent to which students view their university studies as work. The following key points were found: study is a demanding task, career preparation is regarded as important, and human qualities are more significant than academic preparation in assuring a successful career. Conference papers and authors include the following: "A Student's Work: Introductory Address" (Myriam Puig); "A Student's Work: Two Traditions (The U.S. Report)" (John A. Gueguen); "The Role of Research in the University" (Raffaello Cortesini); "The Study of Economics as Service-Oriented Work" (Bernard M. Villegas); "A Moral Imprint upon Intellectual Activity" (M. Puig); and "A Student's Work: The Full Uplifting of Mankind (John Paul II). Survey questions and a summary of responses are included. (SW)

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A Student's Work

International University Congress
Rome, March 26-April 4

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INTRODUCTION

Prompted by widespread and sometimes turbulent student protests in European and American universities, a conference was held in Rome in 1968 to begin a constructive dialogue about the university and its future. Attended by students and professors from several European countries, the conference focused on university governance, student-faculty relations, and the impact of modern ideologies on the mission of the university.

In succeeding years the original impetus was broadened and deepened, and the conference has grown into a major annual meeting of thousands of university students, professors, and recent graduates from all parts of the world. It provides a practical and constructive occasion for professionally-oriented persons with common interests to meet together in one of the great centers of world civilization and historical continuity.

Nearly 50,000 persons have participated in this effort to reach a mutual understanding of common problems and ideals and to plan for the future. Since the university inherits and cultivates an intellectual and scientific patrimony which is irreplaceable by any other social institution, it provides a unique forum for the synthesis of older values with currents that are reshaping our contemporary world.

Last year's congress, UNIV-82, was the fourteenth in the series. Five thousand young people came to Rome for the conclusion of a six-month preparatory investigation of The Relation between Study and Life. Students from hundreds of universities on all the continents met for a week in early April to study the experiences gained in interviews with their classmates. In spite of differences in culture and university organization, the congress produced a clear consensus about the needs of students everywhere. A common interest in seeing universities contribute more to the unity of human life was spurred by growing concern over the fragmentation caused by structures and priorities, by increasing indifference to truth as a goal of education, and by an individualistic detachment from traditional values and commitments.

A STUDENT'S WORK

Growing out of last year's concern to develop a university atmosphere more responsive to the complete human being, the theme of this year's inquiry was A Student's Work. Students and professors again gathered in Rome to pursue greater clarity about the responsibilities of higher education and of students themselves. UNIV-83 focused on career preparation in the context of relationships between general and specialized studies and between theoretical knowledge and practical experience. Since the college or university years constitute a student's first big job, they necessarily have a bearing upon the professional career that will follow graduation. UNIV-83 therefore asks: What is a student's work, and how can it be better done?

The UNIV-83 congress has, in a way, uncovered the real activity of university students and something about their ideals as well. Study is not simply a matter of registering for a set of courses, and then moving through the term on sheer inertia. Nor is it the hurried preparation for exams with the hope of getting the highest possible grades in an acceptable trade-off with the fatigue involved.

No, study means to commit all of one's faculties to the quest for knowledge. In the pages of this report of the UNIV-83 congress, participants representing learned specialties and student representatives from countries around the world try to develop just what that means—in theory and in practice, through questions and answers, in actual experience and in still-unrealized expectation.

Study, we shall see, imposes a method and rigorous self-discipline—the unmistakeable manifestation of a zealous pursuit of truth. Beyond mere competence, study points to a higher goal—full human development. A true student cannot be satisfied with a narrow ambition for easy success. What motivates him is nothing short of complete self-improvement with full recognition of the broader social context of his life.

In other words, the work encountered in a university is intimately associated with the construction of a new civilization. The way that work is conceived and carried out will determine whether the future holds in store a computerized mass of contingent information or the integration of universal values. For the point is that study is not simply a ***preparation*** for work; it ***is*** work itself.

THE INSTITUTE FOR UNIVERSITY COOPERATION AND ITS ANNUAL CONGRESSES

The Institute for University Cooperation (Istituto per la Cooperazione Universitaria, or ICU) was established in Rome in 1966 for the purpose of furthering scientific and cultural relations at an international level through cooperative activities among universities and professional training agencies. It is a private non-profit association legally recognized in Italy with the approval of the Ministry of Education.

In order to achieve its aims, ICU undertakes to do the following:

— provide facilities for teacher exchanges and cooperation among scientific and research institutions;

— foster wider participation in higher education by persons of all social and economic levels, including student exchange programs which enable people to study outside their own countries;

— sponsor special courses, congresses, and seminars intended to enhance university studies and other professional work;

— promote recognition of significant scientific research and provide for academic and other professional studies through the awarding of prizes and scholarships;

— carry out technical cooperation programs, especially to improve teaching and professional training in developing countries.

In these and in related activities, ICU attempts to cooperate with national and international organizations which have similar aims. The Department of Development Cooperation in the Italian Ministry of Foreign Affairs has entrusted to ICU a number of projects which relate to university and other professional research and training in various African, Latin American, and Asian countries. Similar international projects have been undertaken by ICU in cooperation with the General Development Office of the European Economic Community (EEC).

CHARACTERISTIC APPROACHES

ICU regards the university as an institution which contributes not only to the advancement of scientific knowledge but also to applications of research investigations. This view of the university as an important component of social development underlies all of ICU's programs and permits it to carry out specific services to human life, especially in the field of international cooperation.

These activities have carried ICU in four directions. First, it encourages universities to investigate the principal themes of cultural life as linked to the diverse situations of various countries. Recognizing that the university has always been a center of cultural development and exchange, ICU has organized faculty and student committees for this purpose in hundreds of universities on all the continents.

Second, ICU promotes the diffusion of knowledge and the means of attaining it through cooperative programs directed by specialists, especially younger scholars. A large number of them have served in this way to accelerate scientific progress, particularly in lesser developed countries.

Third, ICU makes it possible for more persons to attain the specialized competence needed to assist in these enterprises by administering scholarship and grant programs.

Fourth, ICU contributes directly to the improvement and dissemination of all these initiatives and benefits from their experience by carrying out its own research projects and publishing the results.

ICU's approach has been favorably received especially by young people because it approves and encourages the aspirations and efforts of those who want to make an immediate personal contribution to the solution of society's most pressing problems.

THE UNIV CONGRESSES

The goal of the international university congresses (UNIV) sponsored by ICU each spring in Rome is to set forth the broadest concerns of educational and cultural institutions and to raise them to a level befitting the demands that will be made of these institutions in the coming century.

Each year the participants focus on a specific theme and study the responses that thousands of students and professors have made to related questions in a worldwide inquiry that precedes the congress. These themes bring out the university's role in preparing new generations who must be made aware of the deeper meaning of their ideas and their actions.

The method ICU has devised proves its effectiveness over and over each year. Small study groups in the different departments and colleges can identify the real problems in each university by operating "on the scene." By means of personal interviews, questionnaires, and other procedures, information is gathered and ideas exchanged about ways of making the future university a more human place in which people can address the real problems of society.

The relatively few students and professors who are able to attend the general congress--generally from four to five thousand—come to Rome as representatives of all those who have participated in the preliminary inquiry at each university. The true work of UNIV takes place throughout the academic year on university campuses around the world.

FIFTEEN YEARS OF UNIVERSITY STUDIES

Ever since ICU began organizing these university congresses in 1968, one of its principal objectives has been to bring out the multi-dimensional character of today's university. In that year, as students and professors from several European countries met in Rome for the first time to exchange ideas about the university's relationship to society, the attack on Rudi Dutscke took place in Berlin. A month later, the May upheaval broke out in France, and a wave of unrest swept through universities in Europe and America. It had been a long time since universities had made so much news.

Student unrest soon crested, however, and a growing concern over job placement brought university life back to its normal course. The work of the ICU congresses continued, and the experience of the 60's was closely studied as the participants took up themes such as "self-government in the university," "democracy in teaching," "the student-faculty relationship," and "the place of ideology in university teaching."

Eventually these internal issues gave way in the subsequent congresses to the pressing issues of society and culture, and their relationship to the university. Moreover, attendance expanded beyond Europe as study groups were formed in culturally distinct universities in America, Africa, and Asia. Their representatives came to Rome to participate in the analysis of common concerns. Although Europe had originally been the geographical limit of ICU's activities, it now became the arena for a world-wide cultural exchange focusing on the university. Subjects discussed in these more recent congresses have included: "the crisis of technological civilization," "man in the urban environment," and "foundations for the future."

The first decade of UNIV congresses accumulated a great deal of information and insight concerning the university itself and its larger relationship to the whole of society and culture. All this was a necessary preparation for what has now come to be the central topic: the future. Interpretation of past and present naturally leads us to ask about the ultimate meaning of life and what it can hold in store. These questions have inspired the related themes of the congresses since 1980: "the purpose of man and the future of the university," "knowledge and the meaning of man," "the relation between study and life," and most recently, in UNIV-83, "a student's work."

THE EMERGING PHILOSOPHY OF UNIV

But will this aim of discerning the outlines of a new university for the twenty-first century lead the ICU congresses into a fruitless and sterile utopian fantasy? The experience of well-organized study groups in more than 400 universities in some 40 countries constitutes a foundation in reality which guards against such an eventuality.

That solid foundation includes the accumulated studies themselves, which are carefully and seriously conducted; the increasing connection of these studies with actual social problems; the impact the larger concerns of mankind is having upon the university; and a growing awareness of the need to enhance human relationships within the university.

In all this, ICU's aim is simply to cultivate and to disseminate

a deeper sense of what the university **is**, and to do this through a continuous contact and interchange among teachers, students, administrators, and recent graduates. Increasing numbers of people are discovering, as a consequence, that the university is not just a place one ***goes*** to for a few years, but a place where one ***lives.***

THEMES OF THE PREVIOUS CONGRESSES

1968 — UNIVERSITY AUTONOMY AND SOCIETY

About a hundred young people and a few professors from several European countries looked into the contemporary crisis of the university in order to discern its causes and to recommend necessary changes in educational structures.

1969 — UNIVERSITY SELF-GOVERNMENT

The meeting concluded that a larger scope for self-government would enable the university to assume its proper responsibilities while at the same time assuring a higher degree of personal participation.

1970 — DEMOCRATIZATION OF THE UNIVERSITY

Representatives of twenty study groups (made up of students and professors working together) in ten European countries found that the university's ills might be remedied if it assumed a wider role in promoting social development.

1971 — TEACHER-STUDENT RELATIONS IN THE UNIVERSITY

In a period of transition from a university for the few, to a university for the many, the older model of student-teacher relations must give way to a genuinely cooperative association which can provide more adequately for educational and social needs.

1972 — THE UNIVERSITY'S RESPONSIBILITY IN A CRISIS SOCIETY

Given the current "knowledge explosion" and the competition among political ideologies, the university must discover its responsibility to society and the path it is to take if social progress is not to lose its human tone.

1973 — CONFORMISM OR CREATIVITY: A UNIVERSITY DILEMMA

The questions of young people about the university's role in promoting independence and responsibility have led to a re-examination of teaching effectiveness and university structures with the prospect of finding more creative solutions.

1974 — IDEOLOGIES AND CULTURE IN THE UNIVERSITY

The contemporary influence of political and economic ideologies in the European university raises questions about their compatibility with the truth pursued by disinterested scientific investigation.

1975 — THE CULTURAL LIMITS OF TECHNOLOGICAL CIVILIZATION

Unless the university encourages man to develop all of his potentialities, our technological civilization threatens to ignore and even despise the true content of culture instead of being utilized and controlled by it.

1976 — VALUES IN SPITE OF EVERYTHING

The moral, social, and political crisis of western civilization presents an opportunity to reassert values that transcend the passing of time and to resist a superficial ethnocentrism which impedes the building of an integrated international community.

1977 — FOUNDATIONS FOR THE FUTURE

Realistically, "founding the future" requires a full awareness of the past and specific steps to rediscover the primacy of the common good in our continual effort, as teachers and students, to bring about educational renewal.

1978 — MAN AND URBAN CULTURE

Rather than contemplating a flight from cities that are becoming uninhabitable in our era of advanced technology, we need to find and remedy the causes of urban decay, and to reassert the values of human solidarity that will make our cities habitable once more.

1979 — TOWARD A MORE HUMAN CITY

The university can contribute to the definition of a new urban personality by integrating the research of related disciplines (city planning, economics, politics, law, health sciences, and others) and building upon the experience of past centuries.

1980 — THE PURPOSE OF MAN AND THE FUTURE OF THE UNIVERSITY

The variety of activities that occur in the university and extend outward from it constitute a true cultural center within society. This special identity of the university makes it both the heir and the custodian of a people's culture as well as the place where personal and social education are brought together. This must not be a cold and formal synthesis, but the fruit of an ancient and still-living intellectual labor which centers on human dignity and freedom. Man needs constantly to develop; he has an inalienable duty to pursue the truth by creative means.

Culture has a human origin. Conscious of his past accomplishments and of a destiny which transcends his powers, man seeks to shape and renew his social environment, setting it on the path to true progress. It is in this context that we must understand our responsibility for the future university.

1981 — KNOWLEDGE AND THE MEANING OF MAN

Among the factors now contributing to a crisis in education is the tendency to evaluate the various disciplines independently, without regard for any unifying frame work. Another factor is the increasingly popular view of a university education as simply the accumulation of applied knowledge necessary to prepare for a particular career. As a result, students are deprived of the opportunity education makes possible to satisfy a more profound quest for truth as a

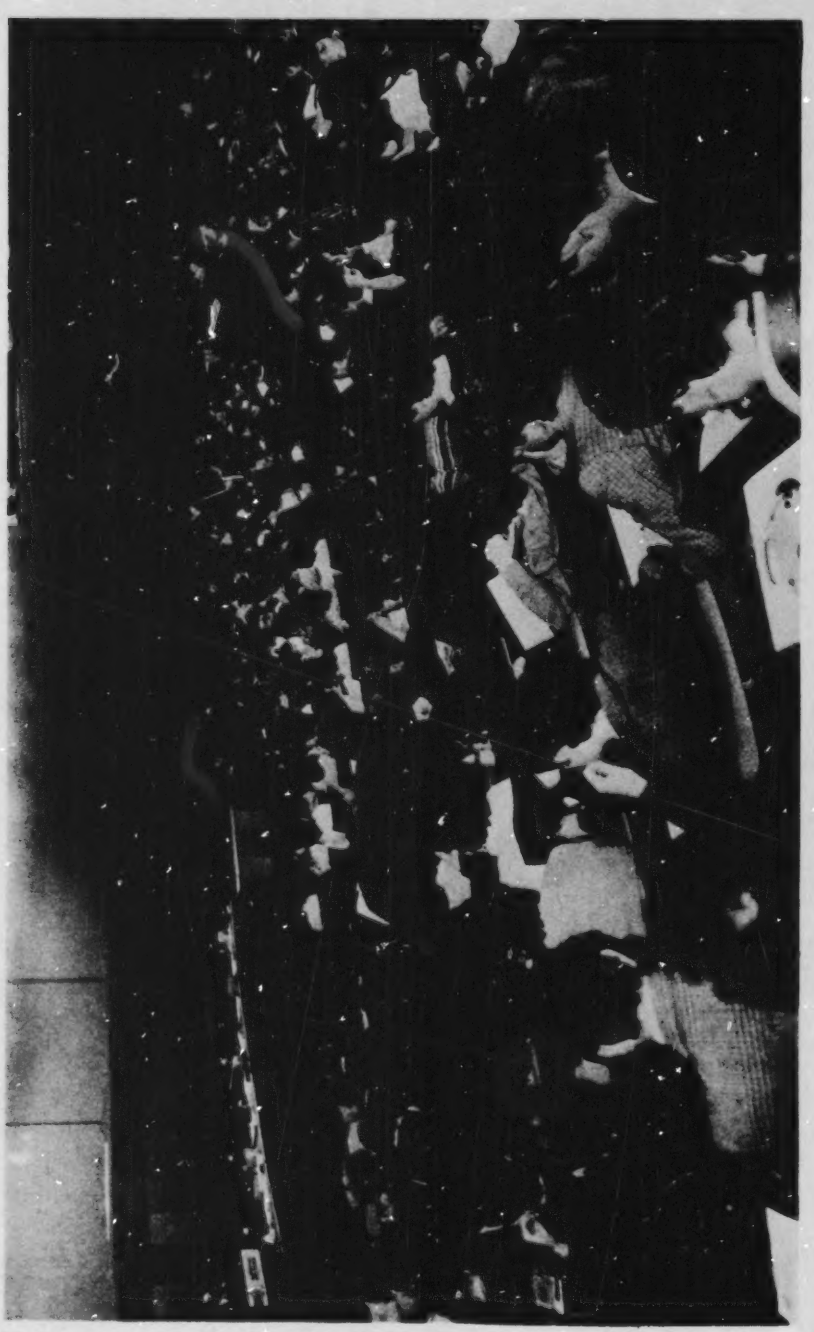
whole and the precious human experience of doing so in the company of others.

All of knowledge has an immediate bearing upon man's life and upon the development of his social responsibilities. Since the university is a primary setting in which knowledge is acquired and shared, it must provide an environment which is true to real life.

1982 — THE RELATION BETWEEN STUDY AND LIFE

Since study constitutes the primary activity of every university, it must necessarily be closely associated with life as a whole. Study will be a service to human life to the extent that it supports the deepest intellectual and moral aspirations of man. The desire to know is proper to our nature; through study we pursue an integral human formation, the progress of society, and well-ordered development of life in general.

Study, then, is not simply a mechanical technique for acquiring information. When a genuine commitment to improve motivates the student he benefits others while enriching his own life.



Opening Session, Auditorium of the Technical Institute

OPENING SESSION

March 28

Auditorium of the Technical Institute, EUR

SUMMARY

1. **General Introduction**
   Dr. Umberto Farri, Secretary-General of the Institute for University Cooperation, and Secretary of the UNIV-83 executive committee

2. **Introductory Address**
   Dr. Myriam Puig (Spain), Chairman of UNIV-83

The preparatory study for this year's congress was conducted in approximately 300 universities in all parts of the world, primarily in Europe and America. Its results are linked with those which have preceded it concerning the future of the university and the relation between university studies and life as a whole. The interviews sought to discover the extent to which students view their university studies as work. Next year, in UNIV-84, the inquiry will continue to explore student perceptions of their future careers, principally in light of social needs.

On the basis of nearly 15,000 interviews conducted last fall in some 25 countries, along with related conferences and discussions, a general perception has emerged about how students look upon their university studies. While some differences are inevitable because of the wide variation of educational cultures and expectations, there was broad agreement among students everywhere on the following key points:

(1) **Study is a demanding task.** Universities seem to be making increasing demands upon their students in terms of the continuous and intense effort required. In some countries, most students devote themselves exclusively to

their studies; in other countries, where outside jobs are necessary for a variety of reasons, even greater effort is required to achieve academic objectives.

(2) **Most students regard career preparation as the principal purpose of higher education.** Most students regard serious academic work as an important means toward achieving their eventual career objectives, although a minority do so with more or less strong (though ill-defined) misgivings about the neglect of their intellectual and cultural formation which is not necessarily related to their technical training.

(3) **Human qualities count for more than academic preparation in assuring a successful career.** While the university is regarded as one important factor in career preparation, students tend to agree that favorable personal characteristics acquired at home and in social and individual development are even more crucial than knowledge and skills in becoming mature professional persons.

3. Three dimensions of university work . . .

A. Scientific research and the formation of students

Dr. Raffaello Cortesini (Italy); President of the Institute for University Cooperation

Basic research has always been the foundation of all teaching and learning. But the future development of research is threatened by extreme interest in applied sciences brought on by a crisis in social development. The university must respond by persuading students of the formational value and the necessity of scientific work, and by moving them to think beyond immediate self-interest about the long-range needs of their own society and of the world.

B. The place of humanities in the university

Dr. Lidia Figueiredo (Portugal)

The study of the humane disciplines is not a cultural luxury to be experienced by students or not according to

accidental factors in their lives at the university and the more practical plans they are developing for the future. Every profession requires persons who are broadly educated, who can integrate knowledge from many fields, and who have learned to practice the basic skills of reading, writing, and critical analysis.

C. The service orientation of the social sciences

Dr. Bernard Villegas (Philippines)

Experience has taught us not to expect all human problems to be solved by reliance on quantitative techniques alone. We must also reject the extreme individualism or narcissism which has caused so many people to forget about the common good. In both developed and developing countries current adversities can be converted into advantages by fostering a multi-disciplinary approach to problem-solving and by showing that everyone has a stake in the solidarity of society.

In St. Peter's Square

A STUDENT'S WORK: INTRODUCTORY ADDRESS

Myriam Puig

Dr. Puig is chairman of the UNIV-83 Congress. At present she teaches pediatrics in the Medical School of the University of Navarre in Spain. She studied medicine in the University of Caracas, Massachusetts Institute of Technology, and at Navarre, and has worked in university hospitals in her native Venezuela, the United States, and Spain. Dr. Puig is active in a number of professional societies and has published research articles in several international journals of pediatrics.

My purpose in this introductory report is to provide a general survey of the results of the preliminary inquiry in all of the participating countries. As in previous years, it has been difficult to summarize these results because of the complexity of the project. Nearly 15,000 interviews were conducted in approximately 300 universities in some 25 countries. But as we learned in the three previous congresses, the complexity of this world-wide survey is somewhat lessened by a certain homogeneity among university students everywhere. In spite of the many differences of culture and intellectual orientation in the various countries on all of the continents, university students form a kind of cultural unity in the world.

ASSESSING UNIVERSITY WORK

When we were preparing the UNIV-83 questionnaire, we hoped it might be possible to clarify university activity by thinking of it ***as work*** which requires strenuous application. Thus the first question sought to provide information about the percentage of students who are able to devote themselves exclusively to their studies. In the majority of countries, more than half of the students are doing so, with the highest percentage (86) in the Philippines. In a few countries, however, about two-thirds of the students find it necessary to hold a job while they attend classes. The highest percentage (72) was reported from Ecuador.

In most cases, outside employment is in the form of part time or occasional occupations which in about half of the cases is related to the student's course of studies. We can say, therefore, that students worldwide are devoting much of their time to academic work—at least in theory—since their families or social agencies are able to bear the main burden of educational expenses. This condition of financial dependence during the university years supports the image of the student as one who is "in preparation" (as the Spanish report puts it).

DIFFICULTIES IN THE UNIVERSITY

The student's preparation is carried out in a university environment where life is easy in some respects but difficult in others. The inquiry revealed various kinds of difficulty. In most countries, students reported that the greatest problem in the university is finding more effective ways to study. The other common problems vary from country to country, depending upon particular conditions there. For example, in countries where the course work is more demanding, many students find it difficult to keep up with those demands. Again, in countries where large numbers of students must work part time to support themselves, there is a problem in reconciling that work with their studies. In a few countries, sizeable numbers of students spoke of people-related problems at the university, such as finding friends (Brazil, Austria, Portugal). But in most places students seem to arrive at the university with a group of friends or else they soon form such friendships once they arrive.

We come back, then, to work-related difficulties as the chief problem facing most students today. There seems to be a general lack of good work habits which might enable students to follow lectures with greater understanding and carry on their studies more methodically. A major reason for this problem seems to lie in the lack of a close relationship between students and their professors. As the Dutch report puts it: "Teachers do not show great interest in helping their students apart from class lectures; sometimes a major communication gap develops between teachers and students."

DEDICATION TO STUDY

The absence of good work habits and of a close relationship to professors often seems to result in a need to spend longer hours at study than might otherwise be necessary. In the UNIV-82 report students often complained of tim pressure in their studies, and the problem is even more apparent this year. The intensive study that occurs in the university demands commitment and dedication. a willingness to expend time and effort. The French report found that "the uncertainties and disappointments of the 60's have given way to a renewed interest and a more serious commitment to academic work."

But we should ask what is prompting students to increase their efforts. The inquiry makes it clear that the over-riding motive is preparation for a career. Next comes a desire for personal intellectual development, and in third place—far less important than these two motives—is the cultural stimulation provided by the university. The last motive, one mentioned by few students, is a sense of duty to the family or to others who have made a university education possible.

In many cases, all of these motives do play a role and perhaps they should be regarded as parts of a whole. Nevertheless, it is interesting to note that a majority of students are willing to devote all of their effort and all of their time in the pursuit of job-related knowledge and skills. These students work hard at their studies not because the ***university*** demands it; ***they*** demand it of themselves because the fear of possible future unemployment is so great. It was already clear at the last congress that the principal reason for serious study is to get a head start in the race for a job. This year one of the reports emphasizes the point: "Without realizing it, the students have become an integral part of the economic machine. Thus there is a serious risk that economic factors will come to dominate the university itself."

Still, a large number of students do realize that while the preparation for a profession is certainly important, it is not enough by itself. The next question on the interview sheet made this clear. Twice as many students said that they devote their best effort to study in order to gain total intellectual development than those who do so simply to get good grades and the necessary career preparation.

Except for the German report, which questioned the meaning of "total intellectual development," students in all countries want the university to be a place where more than professional knowledge is transmitted. The university should also promote full personal development so that the coming generation of professional people will be able to apply their knowledge within the context of an authentic intelligence.

PRIORITY OF VALUES

The next question developed this point by asking students to indicate the qualities they consider most important in their intended career, along with adequate knowledge and skill. By far the students stressed personal values in their response—the honesty, dependability, spirit of service, and sense of responsibility which can give to their professional work a more humane character.

However, some of the reports question to what extent this expression of concern for personal values may have been brought out in the interviews simply to create a good impression. The Portuguese report, for example, observes that instead of answering the question for itself, students may have answered it "for the sake of the questionnaire." In other words, who can go on record as not being in favor of honesty or loyalty? In previous years, too, we have had to deal with a certain "slogan consciousness" in the UNIV surveys, a consciousness which may not give an accurate picture of the reality.

In any case, the interviews do give students an opportunity to formulate and express their ideals, and in educational matters such aspirations do merit our attention. Perhaps we can assess their importance in the context of the next question, which asks where the students expect to acquire these qualities. The response is quite surprising, in view of what has gone before. Apparently it is not in the university as an institution that students expect to satisfy their aspirations for a full development of character and personality. Much more significant than academic work are factors of a different kind.

What is the best environment for young persons to find the conditions that are most conducive to their integral development? For the most part, interview responses reflected the variations of social context, national culture, and customs pertaining to univer-

sity life. But certain general patterns do emerge from the responses world-wide.

EMPHASIS UPON PRIVACY

Nearly a third of the students in all the countries taken together regard home life as having been most formative in their general development as persons. This may be one of the most significant conclusions to emerge from the inquiry. The strength of the family as a source of values was not surprising in certain countries where the percentage was highest (Kenya, Chile, Venezuela, Argentina, Mexico, Japan). But even in countries where there has been talk of a decline in family influence (notably in western Europe), we have evidence here of its relative strength when compared with other factors.

Personal and social activities rank next after the family in the survey as a whole, although in Austria and Portugal the cultivation of personal interests was higher, and social development ranked first in Ireland and Belgium. The influence of close friends and for working students, the people they work with, also received attention in the responses.

At the other end of the scale, few students give importance to public life or religious institutions as the source of their values. Perhaps this reveals a certain distrust of institutions in general, and especially of political ones. The emphasis upon privacy goes along with a pronounced "de-institutionalization" which may be a reaction against the frenetic political activity of previous decades. But it also seems to suggest a silent disdain for "official" formation. Especially in the older countries, the political environment conveys to students an image of abstraction, of intrigues, of self-interested manipulation of elite status, and most students want no part of it.

What the survey reveals is that self-teaching, the personal acquisition of capabilities deemed most important now dominates the lives of most university students. In Canada and in Switzerland, for example, the majority claim that individual activities make it easier to deepen value perceptions; such activities as leisure reading and the cultivation of hobbies or other special interests have become for them the principal means of acquiring and developing those qualities that are most necessary for professional advancement.

Although complete withdrawal from institutions is not very common statistically, the strong tendency toward individualistic attitudes is unmistakeable in the responses to a number of questions. Students are attracted by what is closest to them, by what is most familiar, by what they are able to control on their own, without having to rely on or work through structures which seem alien or anonymous.

The Italian report contains a passage which makes this point very well: "This anxious search for what is 'particular' may indicate a serious increase of egoism. It may lead to a generation of trained professional people who are very capable and hard working (even overly industrious), but who are also closed off to concern for others. Perhaps they will only be willing to divide their lives between 'work' (understood as gainful employment) and 'family' (understood as a personal nucleus of one couple, with perhaps a child or a pet). Work is 'out there,' and family is here at home, where time is spent watching television, indulging appetites, and making plans about what to do on the weekend."

CONSTANTS AND VARIABLES

This pronounced emphasis on the individual is reminiscent of the general introductions to the UNIV-81 and 82 congresses. As the years go by, these reports are steadily bringing to light what we might call the "constants of the student mind." Certainly this mentality is powerfully affected by the surrounding environment, and not just by the university. In 1981 we were talking about the "me generation;" in 1982 it was a certain insensitivity to objective truth. The pivotal point has been subjectivism. Even earlier, at UNIV-80, we spoke of the average university student (admittedly with many exceptions) as "an idealist of selfism."

These seem to be the constants. We would be remiss not to mention and comment upon them since it seems certain that they continue to exist and even to grow. But wherever we find constants, we also find variables. This is demonstrated by the final question of the UNIV-83 interviews, the one on the mission or purpose of university education.

These responses show that there is general agreement among students everywhere about the desire for a university which pre-

pares them to exercise a profession in a more humane way, less conditioned by competition and productive efficiency. Students made very similar choices among the possible answers.

World-wide, four students in five agreed that higher education has a purpose in "humanizing" careers. The main reason, the students thought, is because work should bring out each person's overall ability. Two other reasons ranked far behind, drawing approximately equal support: the professions should help people integrate work into their lives, and work should help people to see the ultimate purpose of their lives.

If we consider these reasons together, we may observe a link between personal development, on the one side, and the higher purpose of life on the other. Although this link may be imperceptible to the students, it does represent one variable which ought to be seen in relation to the constants previously mentioned. Over and above those psychological and sociological factors, one of the country reports observed that "the added value of any job is the contribution it makes to human improvement. The difficulty today lies in manifesting this human or ethical value of work along with its obvious economic value."

Other reports suggest that many students are coming to realize this, even if only in an ill-defined way. For example, the Canadian report speaks of "different levels of aspiration;" the Colombian report says that "technique alone is insufficient;" the report from Chile and the Netherlands point to signs that students are looking for "something more."

In countries such as Austria, the United States, Germany, and Japan, this "something more" is a need to be more open to cultural, intellectual, and moral values which can give a fuller meaning to life. Without forgetting that subjectivist constant, we must recognize this significant variation: the desire for ***more*** than technical information suggests an openness to the truth of things which surpasses the prevailing utilitarianism.

OVERCOMING THE DICHOTOMY

Considering the results of the inquiry as a whole, it is somewhat disquieting to note a certain incoherence in students' minds between this grandiose and distant ideal and the immediate concerns which

are causing them to take their studies so seriously. Responses to the questionnaire suggest different sources of this dichotomy between aspirations and immediate concerns about the job market, between theory and what is perceived as professional reality.

First, certain courses of study (medicine, for example) make such all-absorbing demands on students that no time or energy remain for non-academic interests.

Second, university teachers frequently confine themselves to a presentation of ideas and methods within their specialty with no attempt to convey a realization of how it is connected to the whole of society or to the general development of ideas and values which most students would like the university to provide. Perhaps it is not an exaggeration to suggest that class size is in direct proportion to the transmission of enthusiasm for truth; the more students an instructor faces, the less able he is to generate this enthusiasm. But it is not just a matter of numbers. As UNIV-80 indicated, university professors as a whole are too willing to let students follow the "easy way" instead of insisting upon a true dedication to scholarship. Certainly there are exceptionally dedicated teachers, but they are rarely encountered.

Third, universities seem to be populated in large measure by the proverbial student conformist who is more interested in meeting specified requirements than enriching his personality. Such behavior seems bound to occur in the absence of a real commitment to ideals. It is curious that individual preoccupation with one's own success is often accompanied by passivity and the inability to alter one's course, even when one is aware that something better is possible.

THE UNIVERSITY AS WORKPLACE

The overall objective of the UNIV-83 inquiry was to discover whether students really consider their university studies to be work. Our conclusion is that they do—in some sense. For their perception of study as work is strongly colored by the economic criteria which characterize modern attitudes in general and the pragmatic values especially associated with work.

Students are taking their studies seriously in that they are willing to spend the time and effort that it takes to acquire the

specialized information and skills that are thought to guarantee a good income and/or social status. UNIV-83 joins the previous inquiries in demonstrating what professional training and the mission of the university mean to most students and faculty: the acquisition of technical qualifications without necessarily transforming one's own life or the lives of others. Indeed, some students interviewed for UNIV-83 insisted very strenuously that the two aims be strictly segregated, and university education strictly confined to the technical one.

Nevertheless, these past few congresses have also uncovered an anxiety in all countries—imprecise as it may be—to open a path within the university for studies that can develop ***all*** human capacities. An emerging pattern for the future university, which we are attempting to work out in these international congresses, must be one that can stir these deeper aspirations into greater consciousness and give them a more concrete expression. Those students who seem eager to move beyond individualism and utilitarianism—at present a minority—will have to become more aggressive in promoting their noble ideal of work as a means of improving the whole man and of uplifting society as well.

Thus the theme of UNIV-84 emerges from these previous inquiries. Next year we shall try to determine the relationship between professional work and society in connection with the teaching and learning that occurs in the university. Already we can assert that if the university student's commitment to work does activate values associated with greater social responsibility, his work will take on a deeper meaning than it presently has and become genuine professional preparation. In the long run, therefore, the goal is to make the university a work environment which enriches and matures both personal and social life.

A STUDENT'S WORK: THE PREPARATORY STUDY

INTRODUCTION

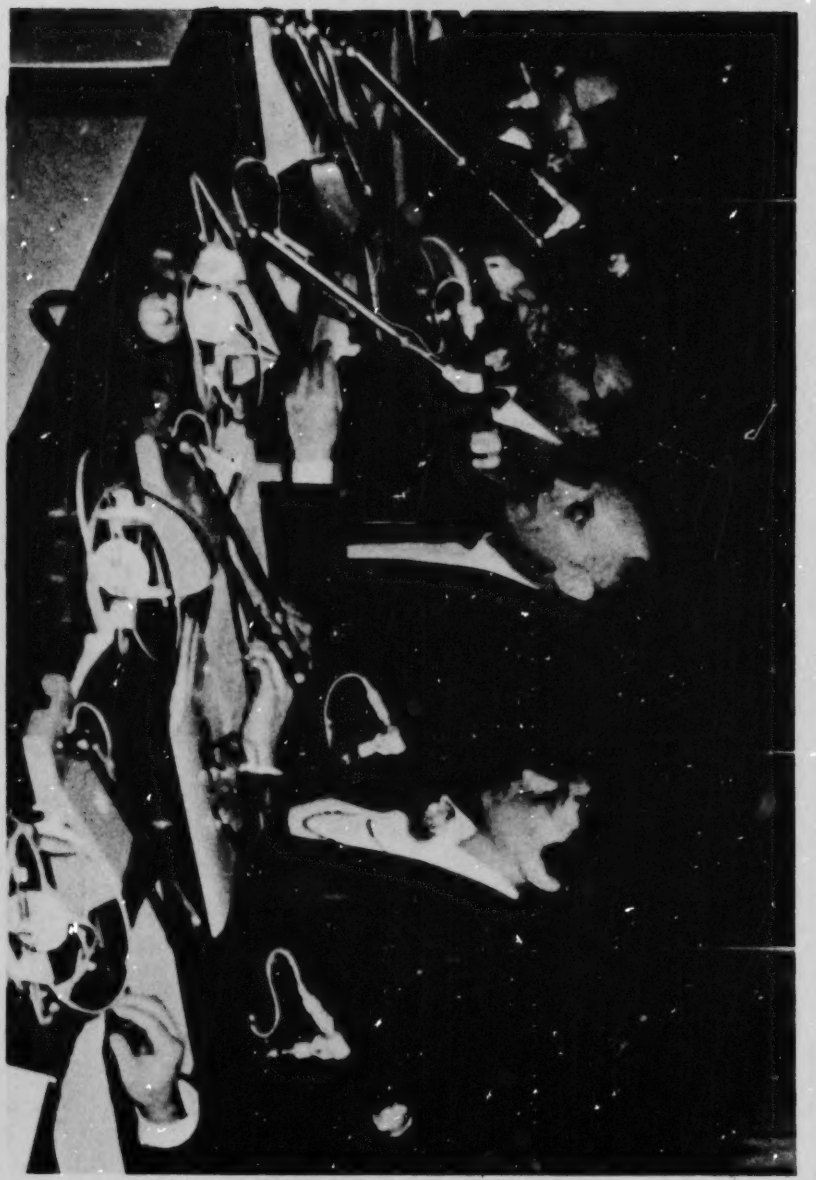
The following questions are meant to stimulate personal reflection and informal conversation about educational perspectives which may get lost in the rush of campus life. They do not constitute a scientific survey nor will the responses be considered statistically relevant. The questions simply provide a starting point for further reading and for discussion of these important educational and vocational issues. Such reflection may go well beyond the immediate range of this inquiry and contribute insights into the more general question of the quality of higher education in this country and ways of improving it. The UNIV-83 inquiry is the latest in an annual series undertaken by the Institute for University Cooperation, which seeks to collect and study student opinion in many countries in order to promote broad and positive discussion among students and faculty that is aimed at making the university better to serve its purposes.

In the spring of 1983 several thousand representatives of colleges and universities throughout the world will gather in Rome to consider the responses to these questions, which focus specifically on the efforts students are making to prepare for a future career. It is evident that one's years on a college or university campus can be viewed from a number of angles. Some students see in these years a fairly rigid training for a specific career; others strive to obtain good grades and a degree as if these things were ends in themselves, and still others simply want to "get through" as painlessly as possible. But these over-simplified views cannot satisfy students who are concerned about more than a job, a degree, and "fun." The UNIV-83 questions intend to explore deeper motives and concerns such as the connection between theoretical knowledge and practical experience and the proper balance between general and specialized study. They also go into the relation between a student's personal aspirations and the larger responsibilities

people have toward others and toward society in general.

Last year at UNIV-82 one of the principal speakers, himself an eminent educator and author, was Pope John Paul II. Among other things, he spoke to the Congress about a "lucid cynicism" which keeps some students from being aware of the larger dimensions of higher education. Speakers from several countries suggested ways of dealing with this obstacle so that, instead of wasting the great opportunity provided by higher education, students might come to take their academic work more seriously as an important—even a vital—means of developing themselves and helping others.

In a way, the years spent on a campus constitute a student's first real job, and one which will profoundly affect his whole career. Thus the question for UNIV-83: What ***is*** "A STUDENT'S WORK," and how can it be done ***better?***



From left to right: Drs. John Gueguen, Alejandro Llano, Umberto Farri, Myriam Puig

USA	WORLD	WESTERN EUROPE	Austria	Belgium	France	Germany (GFR)	Ireland	Italy	Netherlands	Portugal	Spain	Switzerland
1. DEMANDS AND DIFFICULTIES												
A. Besides attending classes, do you also hold a job?												
	a) yes											
47%	45%	42%	28%	38%	62%	41%	31%	44%	45%	36%	35%	62%
	b) no											
53%	55%	58%	72%	62%	38%	59%	69%	56%	55%	64%	65%	38%
B. If you have a job at present, is it:												
	a) full-time (40 or more hours a week)											
4%	14%	9%	0	11%	16%	2%	9%	8%	5%	16%	18%	1%
	b) part-time (between 10 and 40 hours a week)											
60%	47%	47%	37%	29%	65%	55%	74%	47%	30%	58%	45%	31%
	c) occasional (10 hours a week or less)											
36%	39%	44%	63%	60%	19%	43%	17%	45%	65%	26%	37%	68%
C. Is this job related to your major field of study?												
	a) yes											
41%	46%	39%	33%	17%	25%	61%	22%	NA	33%	44%	60%	52%
	b) no											
59%	54%	61%	67%	83%	75%	39%	78%	NA	67%	56%	40%	48%
D. What is your main reason for holding this job?												
	a) help pay tuition, fees, room/board											
44%	NA											
	b) provide supplementary income											
30%	NA											
	c) gain career-related experience											
12%	NA											
	d) keep myself more fully occupied											
4%	NA											
	e) other responses											
10%	NA											

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STUDY IN 300 UNIVERSITIES WORLDWIDE

LATIN AMERICA	Argentina	Brazil	Chile	Colombia	Ecuador	Mexico	Peru	Venezuela	OTHER COUNTRIES	Canada	Japan	Kenya	Philippines
54%	54%	61%	38%	36%	72%	64%	54%	50%		39%	27%	NA	14%
46%	46%	39%	62%	64%	28%	36%	46%	50%		61%	73%	NA	86%
24%	22%	16%	22%	16%	31%	45%	16%	21%		6%	15%	0	6%
45%	61%	36%	44%	65%	35%	36%	45%	40%		72%	60%	12%	54%
31%	17%	48%	34%	19%	34%	19%	39%	39%		22%	25%	88%	40%
61%	NA	69%	57%	60%	64%	70%	51%	59%		45%	13%	NA	54%
39%	NA	31%	43%	40%	36%	30%	49%	41%		55%	87%	NA	46%

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USA	WORLD	WESTERN EUROPE	Austria	Belgium	France	Germany (FDR)	Ireland	Italy	Netherlands	Portugal	Spain	Switzerland
E. Of the problems you have encountered since you began college, which have generally been the most difficult to deal with?												
a) those related to choice of a career												
29%	NA											
b) those related to course work												
9%	17%	17%	17%	17%	20%	15%	13%	14%	22%	13%	17%	20%
c) incompatibilities between studies and outside work												
11%	16%	15%	15%	20%	10%	15%	13%	13%	23%	8%	7%	24%
d) finding more effective ways to study												
16%	49%	50%	32%	46%	59%	56%	68%	54%	35%	55%	60%	32%
e) people-related problems												
6%	14%	15%	24%	7%	11%	14%	6%	16%	20%	24%	11%	14%
f) personal shortcomings or handicaps												
14%	NA											
g) those related to this university												
7%	NA											
h) other responses												
8%	3%	3%	12%	10%	0	0	0	3%	0	0	5%	10%

2. STUDY AND FUTURE PROFESSIONAL WORK

A. Very generally, how do you look upon your academic work?												
a) something that demands serious dedication of time and effort because it is likely to lead to a future career												
37%	48%	41%	47%	27%	38%	47%	27%	43%	33%	55%	52%	45%
b) a time of general, personal intellectual development, not necessarily related to a future career												
45%	34%	38%	28%	48%	33%	39%	47%	36%	52%	22%	30%	46%
c) a duty to others (family, for example) who have made it all possible												
5%	5%	4%	15%	0	2%	4%	6%	3%	1%	2%	8%	0
d) an opportunity to live in a more stimulating environment												
5%	12%	15%	10%	12%	27%	10%	20%	17%	14%	21%	10%	9%
e) simply the next step after high school												
3%	NA											
f) other responses												
5%	1%	2%	0	13%	0	0	0	1%	0	0	0	0

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LATIN AMERICA	Argentina	Brazil	Chile	Colombia	Ecuador	Mexico	Peru	Venezuela	OTHER COUNTRIES	Canada	Japan	Kenya	Philippines
13%	15%	17%	6%	15%	15%	15%	10%	13%		16%	29%	11%	29%
16%	23%	12%	9%	17%	28%	17%	13%	11%		14%	15%	33%	9%
51%	50%	46%	56%	45%	37%	53%	61%	63%		63%	41%	55%	41%
16%	12%	25%	9%	16%	20%	15%	16%	13%		7%	15%	1%	12%
4%	0	0	20%	7%	0	0	0	0		0	0	0	9%
63%	64%	43%	49%	60%	76%	69%	70%	76%		50%	21%	37%	47%
20%	21%	28%	27%	20%	18%	13%	15%	13%		37%	55%	63%	33%
6%	3%	11%	6%	8%	3%	9%	6%	4%		3%	4%	0	9%
10%	12%	18%	10%	9%	3%	7%	9%	7%		10%	20%	0	5%
1%	0	0	2%	3%	0	2%	0	0		0	0	0	6%

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USA	WORLD	WESTERN EUROPE	Austria	Belgium	France	Germany (GFR)	Ireland	Italy	Netherlands	Portugal	Spain	Switzerland
B. In order to achieve your objectives in the university, do you find it worthwhile to devote your best effort to your studies?												
a) yes; the only way to get good grades and necessary career preparation												
22%	28%	34%	29%	19%	29%	57%	31%	30%	44%	31%	34%	39%
b) yes; the only way to acquire total intellectual development to make the rest of life meaningful												
24%	58%	49%	43%	59%	51%	33%	50%	54%	44%	62%	55%	42%
c) yes; but only because I work hard at everything I do, whatever it is												
12%	NA											
d) no; school work isn't that related to what I'll be doing in later life												
1%	6%	7%	10%	8%	12%	6%	2%	10%	4%	1%	8%	11%
e) no; many courses I have to take seem irrelevant to my future career												
3%	6%	7%	9%	9%	8%	4%	13%	6%	8%	3%	3%	8%
f) no; extra-curricular activities provide better preparation for my career than studies do												
3%	NA											
g) no; I realize I should be working harder, but I can't get organized or keep up the necessary effort												
15%	NA											
h) can't give a clear yes or no; my motivation seems different each day												
10%	NA											
i) other responses												
10%	2%	2%	9%	5%	0	0	4%	0	0	3%	0	0
C. Besides adequate knowledge and skill, what traits do you consider most important in your intended professional career?												
a) prior professional experience gained through summer or part-time jobs												
11%	18%	17%	18%	7%	30%	11%	9%	20%	32%	14%	18%	10%
b) an exceptionally high degree of knowledge and skill obtained in school												
16%	11%	9%	9%	10%	10%	9%	5%	14%	9%	15%	9%	4%
c) personal qualities (such as honesty, dependability, dedication)												
31%	44%	46%	44%	49%	38%	55%	57%	38%	31%	43%	50%	52%
d) aptitudes and abilities one associates with successful professionals												
33%	25%	27%	29%	25%	22%	25%	30%	28%	28%	28%	23%	34%

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LATIN AMERICA	Argentina	Brazil	Chile	Colombia	Ecuador	Mexico	Peru	Venezuela	OTHER COUNTRIES	Canada	Japan	Kenya	Philippines
22%	24%	27%	14%	13%	22%	NA	24%	27%		29%	15%	33%	18%
67%	68%	47%	78%	66%	71%	NA	71%	68%		61%	69%	67%	76%
6%	5%	12%	4%	10%	4%	NA	4%	4%		4%	8%	0	4%
6%	3%	14%	4%	10%	3%	NA	1%	1%		6%	3%	0	2%
0	0	0	0	1%	0	0	0	0		0	0	0	0
19%	15%	26%	6%	25%	21%	19%	23%	18%		10%	11%	40%	16%
13%	7%	21%	9%	14%	18%	14%	12%	7%		8%	5%	0	35%
46%	50%	38%	43%	43%	44%	50%	48%	56%		59%	46%	30%	26%
18%	27%	23%	19%	12%	7%	17%	17%	19%		23%	38%	30%	22%

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USA	WORLD	WESTERN EUROPE	Austria	Belgium	France	Germany (GFR)	Ireland	Italy	Netherlands	Portugal	Spain	Switzerland
	e)	having or making the right contacts										
3%	NA											
	f)	it's all a matter of luck; can't be planned or calculated in advance										
0	NA											
	g)	other responses										
6%	2%	1%	0	9%	0	0	0	0	0	0	0	0
D.	Among the qualifications you consider necessary for your future career, how and where can they best be acquired?											
	a)	primarily in academic work										
35%	6%	3%	6%	0	3%	1%	2%	6%	2%	1%	9%	2%
	b)	at home (family training, example)										
11%	29%	21%	20%	13%	25%	22%	19%	24%	15%	29%	24%	21%
	c)	among close friends										
5%	11%	16%	20%	24%	11%	21%	9%	7%	21%	12%	10%	22%
	d)	in public life (community service)										
7%	3%	3%	2%	2%	1%	2%	1%	5%	4%	1%	5%	2%
	e)	through religious experiences										
5%	6%	8%	10%	6%	7%	9%	0	16%	10%	8%	10%	5%
	f)	through social activities										
1%	12%	17%	7%	28%	16%	11%	37%	15%	19%	15%	15%	10%
	g)	developing personal interests										
3%	16%	21%	27%	20%	22%	12%	13%	17%	18%	31%	21%	27%
	h)	career-related work along with school										
30%	13%	9%	8%	7%	15%	12%	10%	10%	11%	3%	6%	11%
	i)	other responses										
3%	4%	2%	0	0	0	10%	9%	0	0	0	0	0

3. THE UNIVERSITY AND CAREERS

How would you respond to this statement: "The purpose of higher education is to 'humanize' careers; that is, to show that they entail more than competition and efficiency"?

A.	I agree, because											
69%	84%	82%	86%	75%	65%	90%	81%	75%	93%	78%	92%	83%
	a)	work should develop personal ability										
32%	46%	50%	51%	50%	49%	53%	60%	32%	39%	45%	64%	61%

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	LATIN AMERICA	Argentina	Brazil	Chile	Colombia	Ecuador	Mexico	Peru	Venezuela	OTHER COUNTRIES	Canada	Japan	Korea	Philippines
	4%	0	0	23%	6%	10%	0	0	0		0	0	0	1%
	6%	3%	5%	3%	0	10%	9%	8%	11%		5%	8%	0	19%
	36%	42%	26%	59%	17%	32%	33%	32%	49%		25%	30%	100%	14%
	6%	3%	15%	3%	16%	3%	2%	4%	3%		8%	22%	0	4%
	1%	1%	4%	0	3%	1%	1%	1%	1%		2%	0	0	12%
	6%	14%	6%	8%	1%	5%	5%	5%	6%		5%	1%	0	4%
	10%	11%	15%	6%	5%	11%	8%	14%	6%		16%	10%	0	5%
	14%	12%	11%	8%	23%	13%	9%	17%	14%		25%	10%	0	5%
	15%	12%	11%	1%	26%	25%	15%	19%	10%		8%	14%	0	37%
	6%	2%	7%	12%	9%	0	18%	0	0		6%	5%	0	0
	85%	94%	81%	70%	82%	88%	95%	91%	83%		99%	93%	99%	63%
	41%	32%	32%	35%	49%	46%	51%	46%	33%		44%	61%	71%	20%

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USA	WORLD	WESTERN EUROPE	Austria	Belgium	France	Germany (GFR)	Ireland	Italy	Netherland	Portugal	Spain	Switzerland
	b)	careers should help people integrate work into their lives										
24%	19%	17%	20%	11%	9%	13%	13%	23%	36%	17%	15%	10%
	c)	work should help people see the ultimate purpose of knowledge and life										
13%	19%	15%	15%	14%	7%	24%	8%	20%	18%	16%	13%	12%
B.	I disagree, because											
31%	13%	15%	14%	15%	29%	10%	19%	25%	7%	3%	8%	17%
	a)	each person has to pursue this "humanizing knowledge" on his own										
13%	9%	10%	11%	13%	14%	5%	13%	18%	6%	2%	6%	14%
	b)	higher education exists for a different purpose than that										
8%	4%	5%	3%	2%	15%	5%	6%	7%	1%	1%	2%	3%
	c)	it confuses things to talk about "humanizing" careers; technical competence should be kept distinct from personal development										
10%	NA											
C.	I neither agree nor disagree											
0	3%	3%	0	10%	6%	0	0	0	0	19%	0	0

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LATIN AMERICA	Argentina	Brazil	Chile	Colombia	Ecuador	Mexico	Peru	Venezuela	OTHER COUNTRIES	Canada	Japan	Korea	Philippines
21%	19%	23%	12%	16%	19%	23%	23%	33%		38%	11%	14%	13%
23%	33%	26%	23%	17%	23%	21%	22%	17%		17%	21%	14%	30%
10%	6%	13%	2%	11%	12%	5%	9%	17%		0	5%	0	36%
7%	5%	8%	2%	0	10%	4%	8%	15%		0	4%	0	20%
3%	1%	5%	0	11%	2%	1%	1%	2		0	1%	0	16%
5%	0	6%	28%	7%	0	0	0	0		1%	2%	1%	1%

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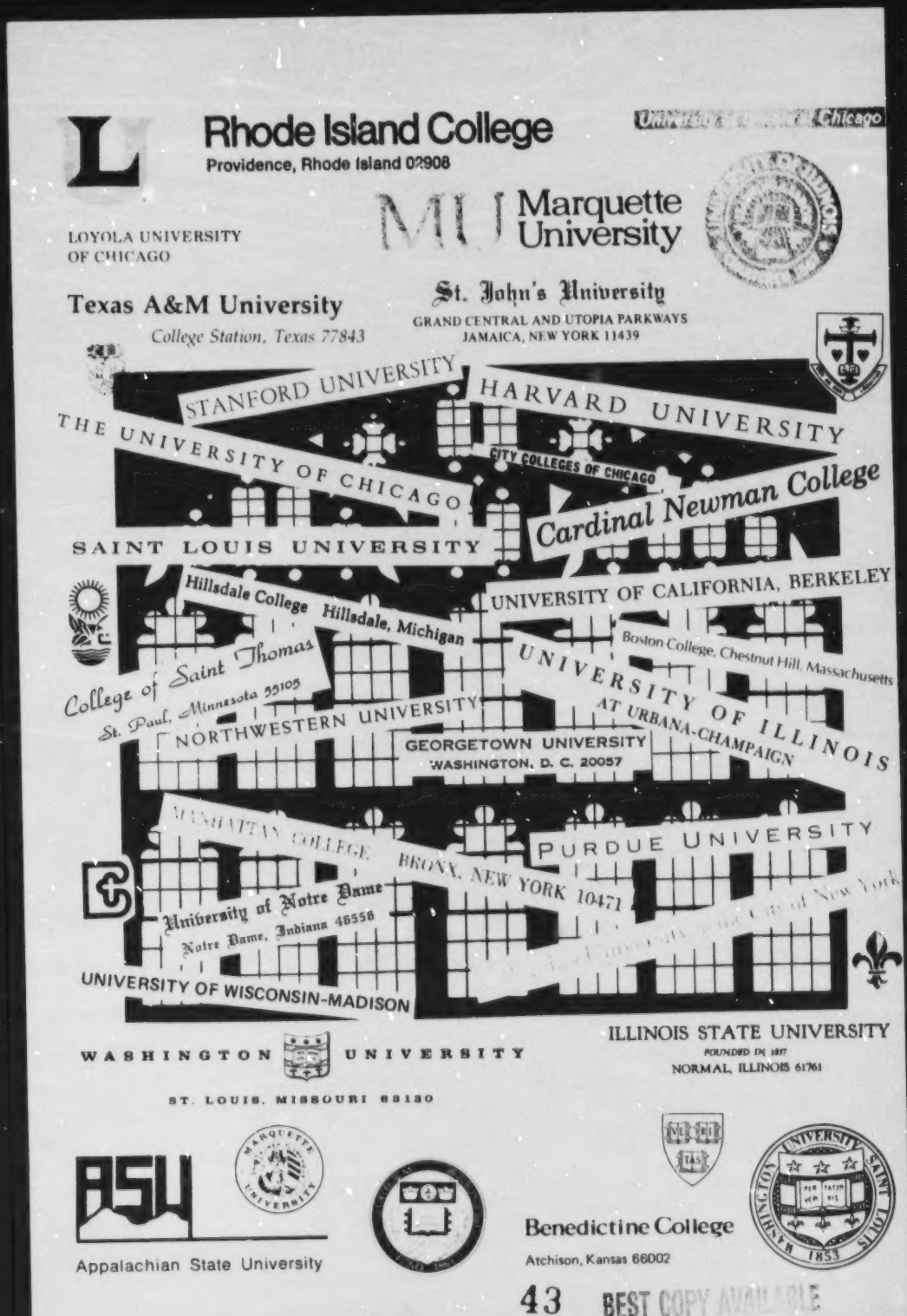

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A STUDENT'S WORK: TWO TRADITIONS

A SUMMARY OF THE PREPARATORY STUDY CARRIED OUT IN THE UNITED STATES

John Gueguen

Dr. Gueguen, associate professor of political science at Illinois State University, serves as American delegate on the UNIV executive committee. His academic degrees are from the Universities of Notre Dame and Chicago. He has taught at those schools and also at San Francisco State. His courses and publications deal with topics in the history of political and legal theories and ideologies, as well as moral and educational philosophy. He is active in numerous professional associations.

The university, a unique educational institution whose roots and development are closely associated with European civilization, has reached its fullest development in North America, the new homeland of millions of immigrants from European nations. In preparation for the UNIV-83 congress, a thousand interviews were carried out in thirty American universities and colleges—large and small, public and private—in fifteen of the states and the District of Columbia. This report will summarize the results.

Most young Americans look upon their university work as a means of personal and intellectual development which is both valuable in itself and a necessary preparation for a future profession. Very few see their stay in the university as a means of escape, as a duty toward others, or as having no clear motive at all. A large number regard the university as a staging ground for a productive and satisfying career, and they select courses of study which they believe will most assure their advancement. But many others agree with one young woman at a small Catholic college in St. Louis who sees the purpose of higher education as a total preparation for life—spiritual, intellectual, social, and vocational—and not just career training. "Career preparation is only one reason for learning," said another student at a large private university in New York; "learning itself is a good." In the interviews, many students expressed fears

that heavy emphasis on academic success (high grades) impedes true learning and human growth. For these students, the university years provide a precious opportunity to explore a wide range of interests and possible careers, to discover unsuspected horizons, and to overcome personal limitations of many kinds.

Of the students interviewed, a majority try to devote their best efforts to academic work because the resulting intellectual development is thought necessary for the future career and also because it will make the rest of their lives more satisfying. Nevertheless, a significant percentage—perhaps one in four—fail to work hard or steadily at their books because of inertia, competing interests, or confusion about personal goals or about the purpose of a university education. Sometimes outside work is also a factor. In the United States a large number of university students—approximately half of all those interviewed—find it necessary to hold a job while in school, mainly in order to help pay the high cost of tuition and to provide for supplementary expenses. Most work fewer than twenty hours a week at part-time or occasional employments generally unrelated to their studies. But for a few (especially among older, "non-traditional" students) a full-time job is necessary because of family responsibilities; these usually attend the university part time.

When students were asked to reflect upon the qualifications necessary for their intended career, a large number considered personal qualities very important, along with academic knowledge, skills, and the aptitudes and abilities usually associated with mature professionals. Desirable qualities most often expressed were: self-assurance, creativity, openness, growth-orientation, leadership ability, a good performance record, and ability to deal with other persons. Prior experience through summer or part-time jobs, and exceptionally great knowledge and skill seemed less important but still relevant. Very few students are willing to rely upon good "breaks" or helpful "connections." Many students believe they are most likely to acquire and synthesize the characteristics needed for future success through career-related, on-the-job experiences such as internships taken along with their courses. Among a great variety of other sources mentioned in the interviews, the most prominent were community service activities, social relationships, and the positive encouragement and example of others.

When asked to consider whether the university itself should be expected to enhance the intangible qualities of the workplace as well as provide well-trained and efficient individuals to staff it, the majority agreed that university work should enrich persons by broadening their experiences and harmonizing the different aspects of life. But many students deplored the university's reinforcement of tensions between personal and professional development which they associate with "the real world." Quite a few made comments like this one from a student of psychology at a state university in North Carolina: "In my experience, universities do no more than promote the materialistic values that characterize our culture; they do not promote personal satisfaction or working for the good of the whole person."

A vocal minority of the students (something like one in five) disagreed that it is a proper function of the university to provide a "humanizing" influence on careers. An engineering student at Purdue was typical of many specialists in technical disciplines in making this point, "I am not here to receive an 'education'; I am being trained for a very specific profession which this society needs." Humanization should come afterwards, these students thought, as each person strives in his own way to integrate the competence provided by the university with the other aspects of life. The broad disagreement among students about whether work and personal life should be related or separated coincided with a demarcation between the humanities and the technical subjects. As one student observed, a person's view of higher education depends upon that person's larger view of life.

The problems American students most often encounter in pursuing their objectives in the university are mainly these: uncertainties over the choice of a career; difficult courses; poor study habits. Next come other inadequacies or personal handicaps, and scheduling difficulties such as those created by part-time jobs and extracurricular activities. In the interviews students frequently spoke of competing interests and responsibilities, decision-making, establishing priorities, dealing with future uncertainties, and coping with time pressures as their chief difficulties in adjusting to the demands of a university education. It may be observed that these are precisely the difficulties professionals normally face in their

careers. By creating such realistic conditions in advance, the university may actually be doing a better job of preparing students for their life work than they suspect. In a real sense, a university education constitutes the student's first "big job."

COLLEGES AND UNIVERSITIES PARTICIPATING IN UNIV-83

Appalachian State University (North Carolina)
Benedictine College (Kansas)
Boston College (Massachusetts)
University of California — Berkeley
Cardinal Newman College (Missouri)
University of Chicago (Illinois)
Chicago City Colleges (Illinois)
Columbia University (New York)
Georgetown University (D.C.)
Harvard University (Massachusetts)
Hillsdale College (Michigan)
University of Illinois — Chicago
University of Illinois — Urbana/Champaign
Illinois State University
Loyola University of Chicago (Illinois)
Manhattan College (New York)
Marquette University (Wisconsin)
Northwestern University (Illinois)
University of Notre Dame (Indiana)
Providence College (Rhode Island)
Purdue University (Indiana)
Rhode Island College
St. John's University (New York)
St. Louis University (Missouri)
College of St. Thomas (Minnesota)
Stanford University (California)
Texas A and M University
Towson State University (Maryland)
University of Texas — Arlington
Washington University (Missouri)
University of Wisconsin — Madison

KALEIDOSCOPE . . .

. . . a sampling of brief comments on university life in other participating countries.

WESTERN EUROPE . . . Where it all began

AUSTRIA: Improving Technical Competence

The Austrian student looks upon his career in the university as the necessary path to a job, not as a professional commitment in itself. All the student asks of the university is the best possible technical preparation. As a consequence, he tends to lose sight of the effort it takes to develop himself as a person. Austrian students do, however, expect university life to emphasize the qualities they associate with good professionals.

BELGIUM: Promoting Personal Development

Belgian students do not confine their goals to a strictly technical preparation; they expect from their studies in the university a broader formation which will be useful for their whole lives. Very often, however, the motive is a desire for personal development, with little or no regard for family and social responsibilities.

FRANCE: Awaiting the School of Life

There is a striking difference between students in scientific and technical departments, and those in literature and the humanities. The former consider their university years to be a direct preparation for a profession; the latter are pursuing a broader education. Apart from this distinction, the majority of all students regard general human qualities as indispensable in the exercise of a profession, but they seem to think these qualities will be developed later on in actual job experience. This tendency to defer to "the school of life" may be one indication that today's student is more patient than indecisive or immature.

GERMANY: Anticipating an Income

The world economic crisis, and in particular, the growth of unemployment, has produced a pragmatic attitude in German students. Whatever work they do is only a means for making a good living. Moral values and intangible qualities generally are left out of serious consideration.

IRELAND: Recovering the Meaning of Man

Irish students themselves seem to realize the lack of depth in contemporary evaluations of human and social meaning with regard to professional preparation in the university. But the mechanics of extremely demanding study tend to frustrate serious reflection on this problem.

ITALY: Defining Professionalism

The prevailing view of the university as a large "service station" which supplies periodic examinations and other means to attain a degree as quickly as possible and with the least possible effort encourages students to memorize formulas and meet only the minimum requirements. Italian students must be shown that study is a value in itself, and that the degree is only its consequence. But this presupposes a difficult effort to reduce the materialistic bias which forms the cultural context of university life today. Perhaps it is by leading students to a sense of professionalism that they will come to acquire the authentic values that are attached to it.

NETHERLANDS: Widening Social Horizons

Dutch university students are aware that their studies can provide something more than technical information and work habits that will prepare them to be good professionals. They also seek to give an intellectual foundation to the development of personal qualities and to experience a deeper sense of work well done. This also has the effect of widening their horizons to embrace authentic social realities.

PORTUGAL: Resisting the "Megacomputer"

For many persons the university has become a system for transmitting factual information, a kind of gigantic computer which has digested all scientific and technical knowledge. But others realize that a life devoted to increasing specialization can undermine the university's academic mission to enhance intellectual and therefore human enrichment.

SPAIN: In Search of Adventure and Commitment

The university student is on his way somewhere. Often, therefore, he does not appreciate the value of work done in the present. In this situation it is important to rediscover old truths: the delights of knowledge, the desire to know. To enhance the faculty of discernment will also provide a better orientation to the world of human occupations and preoccupations. To be sure, study is a preparation for some future goal; but at the same time it is an adventure in itself, a true work commitment.

SWITZERLAND: A Risk of Intellectualism

The predominant student characteristic is a form of psychological individualism which is at the same time overly intellectual. The danger that derives from it is a lack of coherence between daily life and theoretical principles. In regard to the university it means a greater emphasis on the ideal than on the possible.

UNITED KINGDOM: A Time of Contraction

The older and especially the newer universities are suffering the financial and psychological consequences of forced redefinitions of national priorities as a result of diminishing resources. Within the universities themselves, traditional self-consciousness and carefully guarded anonymity make dialogue difficult and complicate the increasing need for clarification of moral values as they impact upon higher education and professional life.

LATIN AMERICA . . . Growing Pains

ARGENTINA: Competing with the Family

Students have an idea of what the university ***ought*** to be: a place for the integral formation of the person, for acquiring the capacity to confront social problems with responsibility and sound judgment. But in reality Argentine students show little concern to acquire that formation, being content with the preparation they received at home.

BRAZIL: A Way of Defining Study

Full application of the concept of work to study can be a good way of redefining it. For the student to acquire such a professional mentality would bring a number of benefits: seriousness, devotion, effort, intensity, and availability. These are among the logical consequences of work well done and the expression of authentic professional preparation.

CHILE: Concretizing an Ideal

Chilean students consider it worthwhile to make the necessary effort to acquire the broad formation and human values which mark a good professional: loyalty, honesty, a spirit of service. But while this conception is common in the freshman year, the ideal it contains fades little by little as the student moves through the university; disillusionment leads to conformism. To prevent this it would be necessary for students to concretize their ideals by selecting precise means that are available in university life for achieving the original goal.

COLOMBIA: Finding the Real Incentive

A large majority of Colombian students agree upon the necessity of cultivating a set of personal qualities (responsibility, honesty, availability) and reinforcing them through professional experience while they are attending the university. But the incentive for achieving these aspirations is often small, and students draw back from the prospect of continuing the effort to make these personal qualities and aptitudes a reality in their future professional and social lives.

ECUADOR: Counteracting Competitiveness

Universities have an obligation to prepare people for the professions by fostering the development of correct attitudes and personal qualities. However, the spirit of competition has come to prevail to such an extent in society at large that it causes a more pragmatic conception of work. Perhaps the university could serve as an effective agent to counteract this competitiveness in professional life by emphasizing its traditional values.

MEXICO: A Vague Desire to Improve

Mexican students realize that a broad preparation is better than narrow specialization, both of which are necessary in professional practice. But time constraints in the university often frustrate the desire for balanced development. In the final analysis the routine of university life becomes one-sided in the technical direction, and general preparation is neglected.

PERU: Need for Re-evaluation

Most Peruvian students look upon university work as no more than a requirement for entering a professional career. The best prospect of improving this situation and making the university more attractive as a place for general formation seems to be a re-evaluation on the part of professors and students together.

VENEZUELA: Supplying the Basic Coordinate

There is a general awareness that the university and the professions must commit themselves not only to a more productive but also to a more just society. Generally, what is now lacking is an authentic sense of responsibility toward society. This basic coordinate will have to be supplied before university study can truly be thought of as professional work.

SPOTLIGHTING FOUR CONTINENTS . . .
A Wave of the Future

AUSTRALIA: Unadorned Pragmatism

An unapologetic spirit of pragmatism dominates the university atmosphere to the point that humane studies are almost entirely neglected as students prepare themselves for a productive and comfortable life. Everything in the nation's priorities conspires to extend and intensify this spirit.

CANADA: Aiming for the Best

Canadian students are resolved to attain the best possible intellectual and moral preparation in the university as they look toward their future professional work. Most students bend all their efforts to score high marks, devoting themselves to the obligations which study makes of them.

JAPAN: Linking the University with Industry

The university plays a secondary role in the acquisition of specialized knowledge required for the future exercise of a profession. It is in industry that students learn and practice the technical knowledge and the skills they need in their specific field. The opinions of students concerning the relation between study and work are congruent with this arrangement. Thus most students view their university course as a period of human and scientific formation not necessarily related to their future work as professionals.

KENYA: Serving Family Loyalties

The university opens possibilities for personal development which are closed to the rest of the population. Consequently students are more sensitive to a commitment to improve themselves through their studies than they are to assisting with the development of society. This orientation is rooted in a strong sense of responsibility to the family.

NIGERIA: Shaping the Nation

The university enjoys great social prestige; it is a privileged center of instruction, of civilization, and of culture for a small percentage of young people rigorously selected by means of difficult entrance exams. The social, technological, and industrial development of the nation is in the hands of professionals who are prepared in the universities.

PHILIPPINES: Sacrificing for the Future

As a whole, Philippine students give great importance to their work in the university. Study is given absolute priority mainly because it is expected to lead directly to a professional position. Families do everything possible to make this a realizable goal for their children. Thus the desire for a secure position and a sense of responsibility toward the family are the two considerations that motivate students to do the best they can.

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THE ROLE OF RESEARCH IN THE UNIVERSITY

Raffaello Cortesini

Dr. Cortesini is Professor of Surgical Pathology and Director of Organ Transplant Services in the University of Rome. During the past twenty years he has performed numerous kidney transplants and the first liver and pancreas transplants in Italy. At present he directs a research program on the artificial heart. The author of more than 300 articles on surgery and professional ethics, Dr. Cortesini is the current president of the Institute for University Cooperation.

Our epoch presents aspects of a great human crisis. In part, it is a crisis in our conception of the world as a whole. Even scientific knowledge, the most worthy fruit of the human mind and will, suffers the consequences. We are on the threshold of a new concept of science; the great symbolic achievements of modern times—the atom bomb and space exploration—have changed the whole focus of scientific research exponentially. The investment of money and effort in science has reached unimaginable levels.

MOST RESEARCHERS ARE YOUNG PERSONS

What is even more striking is the great increase in the numbers of people engaged in research. Moreover, research teams are made up principally of young people; perhaps 90 percent of all those engaged in research are below the age of 40. This fact is of considerable importance and is the first point which I want to emphasize.

The presence of so many young people in scientific research is the principal reason that a revolution is occurring in universities throughout the world and especially in Italy. People engaged in research exhibit a number of youthful traits which can be briefly summarized: enthusiasm, courage, and seriousness, together with a more or less emphatic scepticism about the probability of rapid and effective improvement in research conditions. The new generation is making strenuous efforts to attain a more and more profound understanding, often amid conditions quite unfavorable to the

advancement of knowledge because adequate support is lacking. Science is not to blame for this; it is the fault of society, whose degree of maturity is insufficient for an orderly development of research capabilities. Youthful enthusiasm and great courage are therefore necessary in order to confront a reality which is very different from the aspirations nurtured in heart of the researcher. In large part these difficulties seem to arise from the mentality of older professors who are troubled by this "new wave" of scientists, from inadequate research tools, from the unfair distribution of key positions in the university, and from the lack of financial security in pursuing a scientific career.

The crisis of the university is, then, a crisis of development. The pressures which arise from within—as in any revolution—tend to demolish existing structures with a violence in proportion to the resistance encountered.

KEEN INTEREST IN APPLIED SCIENCE

The second point to which I want to call attention is that today's scientists, as I mentioned previously, have cut all ties to the past. This detachment enables them to push scientific development toward heights which seemed unimaginable only a decade ago. In other times it was philosophers who pointed the way for scientists; today it is quite the reverse. The men of old lacked a capacity to apply scientific theories of no interest to philosophers. Now, however, a great interest in applied science has produced results which leave us confused and astonished. It seems that physics has come to prevail over metaphysics.

What are the consequences of this formidable development in applied science? Let us consider some areas in which I have personal experience.

DEVELOPMENTS IN BIOLOGY AND MEDICINE

The transmission of hereditary characteristics is associated with DNA. The genes are macromolecules with very elongated structures, arranged in a spiral and composed of a nitrogenous base (purinic or pyridinic), a sugar (pentose), and phosphoric acid. Each human being possesses a different genetic constitution; that is, a

different disposition of the constituents of DNA. Hereditary characteristics are thus linked to these nucleoproteins. On the basis of our knowledge of these matters, it is possible to carry out important new experiments. For example, by causing DNA from one strain to act upon bacteria from another strain, certain characteristics from the first strain can be communicated to the second, producing a kind of chemical hybrid. If this could be applied to higher forms of being, racial features could be changed in accordance with predetermined patterns.

Without going into futuristic hypotheses, it will be possible in the near future in the field of organ transplants to obtain positive results on behalf of many patients who are dying of diseases which cannot be treated today.

DEVELOPMENTS IN SURGERY

The surgeon's dream of replacing a diseased organ with a healthy one is becoming a reality; even now "organ banks" are under study. At present it is possible to replace one—and even both—kidneys. Liver, pancreas, lung, and even artificial heart transplants have been performed. We have instruments available which can replace kidneys, heart, and lungs for a time; there are artificial heart valves; arteries made of synthetic fibers can carry the bloodstream to vital areas for many years. Further, it is possible to change the mental disposition of a human being by means of chemical and hormonal substances. Radio signals have even succeeded in acting from a distance on particular chemical materials introduced into the organism so as to vary their activity and modify human behavior. This knowledge will enable us to cure mental disorders, the neuroses and psychoses which have increased in an unprecedented manner as other causes of illness and death decline.

It will also be possible, however, to use this power in an illicit way. The same can be said of developments in cybernetics and automatization (electronic brains, computers, etc.). It is now theoretically possible to build a machine to rule people. It would be an electronic computer capable of indicating the measures a government must take in a concrete situation in order to attain a particular political objective. Calculators of this kind for the solution of tactical and strategic problems already exist. But from a

theoretical point of view, we must not be sceptical about advancement in applied science; the positive balance is enormous.

SCIENCE AND MORALITY

Nevertheless, there is a danger of technical "intoxication" caused by a real disorientation of science when there is lack of an ethical or spiritual foundation. These problems should awaken a scientist's sense of responsibility and make him realize the absolute impossibility of dissociating scientific research from morality. According to Oppenheimer, "Scientists have learned the meaning of sin." It is becoming more urgent each day that scientists be conscious of their own moral responsibility. Scientific training alone is insufficient to guide research; it must be integrated with ethical and spiritual formation.

RESEARCH AND TEACHING IN THE UNIVERSITY

At this point we come to the importance of the university in training research scientists. The duty of the university is not only to contribute to research but also to form the researchers. Research and teaching are two inseparable aspects of a single activity whose importance is coming to be appreciated more and more.

Research which is carried on outside the university is, in large part, applied research; it is within the university above all that theoretical research is done. It is therefore the university's role to guide research development, both directly (what goes on in its laboratories) and indirectly (by forming researchers). By its origin an "universitas studiorum" —a place where all things are studied— the university must see that its teaching retains a humane perspective, even if the purpose of that teaching is technical or scientific. The university's role is not to provide an exclusively scientific training, but an integral formation, human and moral. Responsible scientists are trained through close interaction between master and novice, teacher and student, in the classroom, in the laboratory, in the corridors of the hospital, and in the operating room. It is a difficult task, and few professors seem ready to undertake it; yet this is the true role of the university in today's world.

The crisis of the university is not about the renovation of organizational structures, the expansion of physical facilities, of laboratories and of personnel; it is a crisis of intellectual maturity, of harmonizing the actual workings of the university with its inescapable obligations. The university—or rather, its most committed representatives—must resolve the problem at its roots, mindful of the university's role in the realm of knowledge. That is the twin activities of research and teaching in the preparation of persons capable of serving society by addressing its highest and most complex needs. If these important responsibilities are properly assessed, the university will be able to develop in an atmosphere of freedom and independence, receiving all the help it needs in order to strengthen its facilities and maintain the finest scholars in a manner which is appropriate to their dignity. The university's function of integrating scientific knowledge with the fundamental values of the human spirit is therefore essential, and will be guaranteed by the international recognition the best universities will receive in the near future. But its future will be assured, above all, if it can be assured of enrolling young people who are ready to accept the challenge of an integral formation. Today, more than ever, this means a renunciation of easy conformism, a compromising spirit, and petty interests. The battle for truth has been and always will be fought at the cost of a determined commitment of one's personal life.

The bond that joins the university and knowledge is full of potential and of vital importance for the progress of every country. Authentic and responsible scientific research cannot exist without a fully developed modern university, just as a university cannot acquire prestige unless it carries out serious research programs. The future advancement of research and its formidable repercussions upon the future of society depend upon the preparation people receive; they depend, that is, upon us.

THE STUDY OF ECONOMICS AS SERVICE-ORIENTED WORK

Bernard M. Villegas

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After a brief euphoric period in the 1960's, economics is again known as the "gloomy science." The gloom of economics has indeed descended over the whole world. Unemployment rates even in industrialized countries soar at double-digit levels; a number of developing nations are on the brink of bankruptcy; the world's financial system is suffering its worst crisis in the last thirty years. It is not surprising, then, that the credibility of either the economists or the economic policy-makers has reached a record low.

This crisis of economics can be partly attributed to exaggerated expectations with regard to the quantitative approach for solving problems applied by those who thought economics could attain the precision of physics or of chemistry.

THE LIMITS OF NUMBERS

Surely the economist must be a "numbers man." That is the only way he can analyze the lessons of economic history with the tools of his trade. Despite some iconoclasts who want to "de-mathematize" economics, there is still a consensus among the practitioners of the science that its increased quantification in the last thirty years has had a favorable effect, on balance. It has forced economists to be more precise, more accurate in formulating and testing their hypotheses.

But as one witty economist wrote, the mathematical rigor of economics could easily turn to ***rigor mortis,*** especially if its students fail to relate their field of study to the other social sciences, to

the physical sciences, to the humanities, and especially to the science of ultimate causes—philosophy. It should be noted that a naive belief that the whole economic system could be captured by "econometric" or statistical models which could then be used to "fine-tune" the economy was partly responsible for the worldwide unemployment and hyper-inflation of the last ten or fifteen years.

THE FAILURE OF SOCIAL ENGINEERING

It is incumbent upon practitioners of economics, particularly those who teach it in schools and universities, to bring home to the student and to the non-specialist important lessons from the collapse of the so-called "new economics" of the 1960's. Because of an unusually stable world environment during that decade, economic "gurus" were relatively successful in helping politicians apply "fiscal fine-tuning" techniques such as adjustment of government spending and varying tax rates in order to keep the economy on an even keel, avoiding both inflation and recession. By using these means to maintain high levels of employment and relatively stable prices, economists thought they had finally mastered and perfected the art of social engineering.

In the early 1970's this unfounded optimism vanished into thin air. First the dollar and gold crises and then the upsurge of prices occurred, even before the first oil shock of 1973. In the United States, where the influence of economists on politicians was strongest, stagflation (the uncomfortable combination of economic stagnation and inflation) began to rear its ugly head as a consequence of the overspending spree of the 60's.

The two oil shocks (quadrupling prices in 1973-74 and then doubling them in 1979-80) rocked the whole economic world. No economy was spared the adverse effects of inflation and recession. And all this was happening as the world was becoming increasingly interlinked by communication and trade; thus the economic miseries of one country immediately infected other countries like some virulent strain of Asiatic flu.

A MULTIDISCIPLINARY APPROACH

The most important lesson of these failures in social engineering is that economic problems have predominantly non-economic

dimensions. They can be understood only through a multidisciplinary approach. Besides close familiarity with economic science, the economist must also study political science, history, psychology, philosophy, and even theology if he is to understand the complex economic environment.

Among illustrations of this need for a multidisciplinary approach which we could draw both from developed and developing countries, one is particularly apt. It is a well-known fact that the country which suffered least from these recent economic upheavals is Japan, whose unemployment rate has been about 2 percent, while inflation has rarely exceeded 5 percent in the past thirty years. The Japanese seem to have an uncanny ability to transform adversity into advantage.

Some economists advocate the outright emulation of Japanese economic management, which is summarized in the so-called "Japan Incorporated Model." This famous phrase captures a remarkable cooperation between private business and government in order to attain national socio-economic goals. Because of a trait inculcated from childhood in Japanese people, the principle of solidarity is lived well in that most highly developed country of East Asia. The Japanese are trained to work as a team. Moreover, their unique culture has developed the human virtue of loyalty to a high degree; thinking of the common good comes naturally to the Japanese.

An economist without a grasp of these cultural realities might advise simply transplanting the Japan Incorporated Model to his own country. This actually happened in one developing country whose authoritarian government attempted to forge an artificial unity between the private and public sectors. The experiment has failed because the majority of that country's businessmen, brought up in a highly individualistic society, are not ready to emulate the economic "samurais" which Japanese entrepreneurs are. The same judgmental error is present in some industrialized countries of the West, which are frantically attempting to graft this model onto their highly individualistic economies in societies which almost reach the point of narcissism.

This brings us to the root of the economic crisis now confronting industrialized nations. Some attempts to explain it take

an overly mechanical view of economic realities ("economism"). In fact, the reasons given for economic stagnation hardly go beyond the surface. It is said that not enough capital is being invested in rehabilitating industries or in research and development; that taxes are too high; that interest rates are much above inflation rates; that the rate of saving has been declining. No doubt, these factors have some influence on short-term movements of income and employment.

But what is often ignored is a fundamental philosophical principle that may explain the socio-economic malaise inflicting some rich countries. In societies where narcissism has become a predominant cult, where selfishness is extolled as a virtue, where single-individual households are on the rise, where family bonds are being eroded by practices contrary to natural law, the performance of an economic activity ***as a service to others*** is hardly going to be widespread. It cannot be denied that every human being has a natural obligation to contribute to the common good through the work he performs in society. When this social obligation, which is inherent in human nature, is ignored or denied, the whole of economic life easily deteriorates into what is known as a zero-sum game: the winnings of one are always the losses of another. Work and private property no longer have that social orientation which is required by the nature of man. It must be stressed that habitually performing one's work with a spirit of service to others is a human virtue that can be cultivated by every person regardless of creed or race.

A SERVICE TO SOCIETY

One who studies economics as a preparation for professional practice in politics or business has maximum latitude for identifying opportunities to directly promote the common good. I can cite examples from my own professional experience. The private research institution where I work in Manila (the Center for Research and Communication) offers several graduate programs leading to masters degrees in business and economics. My country is one of the less developed countries in the Asia-Pacific region, with a per capita annual income of $800 (for perspective, the United States has a per capita income of more than $12,000).

We are, however, categorized as a middle-income country because many other countries in Asia (such as Bangladesh, India, Pakistan) have per capita income levels between $200 and $500.

In the early 1970's, some of our political leaders were heavily influenced by a piece of wrong advice coming from developed countries in the West: more resources should be spent on population control in order to promote faster economic growth. Some of us in the Philippines saw the scientific fallacy behind this contraceptive mentality. We saw that the resources which would be spent promoting birth control could be more productive in such time-tested approaches to development as rural electrification, more roads in the countryside, manpower training, agricultural extension work, irrigation systems, etc.

Recognizing that the good of the whole natior was at stake, we persevered in pointing out to our government officials that there were more enlightened approaches to development. Now our efforts are bearing fruit; the government is taking a more positive approach to population policy and there is no longer the obsession with birth control. Population planning is focusing on how to develop ***the existing population*** to improve the standard of living. Now population policy concentrates on improving agricultural productivity and the efficiency of distributing food products so that the people can be better nourished. Now population policy is directed toward providing more decent housing so that the people can be better sheltered. These and other positive approaches are transforming our vast human resources into our most productive asset. In fact, the largest source of Philippine foreign exchange earnings is now the export of manpower to all parts of the world.

Much of the work in my research institute is directed toward the education of private businessmen and entrepreneurs in the intricacies of the economic environment, showing them how their profit-making operations affect the welfare of consumers, workers, savers, suppliers, and a host of other "stakeholders" in the respective organizations. To hold a stake means to be involved in something; here it means to have one's life affected by the operations of a business enterprise. It is a graphic concept which can turn economists away from their fixation on stock-holders or owners and toward the many stakeholders in every business organization.

Who are these stakeholders? First of all, the consumers, the customers. A recent best-seller in the United States, a book called *In Search of Excellence*, provides an answer to the Japanese challenge. It discusses prominent American corporations that are as well managed as those in Japan. One of the outstanding characteristics of these corporations is that they are literally obsessed with the welfare of the consumers. One of the most socially oriented of all professional activities is business. By definition, business is other-directed; it is always thinking about other people. A business cannot exist that does not think about its customers. Thus a business manager is in the best position to escape from narcissism, from excessive self-preoccupation. He has to be preoccupied with the welfare of the consumer.

The second most important stakeholder is the rank and file worker. We systematically bombard our students and the businessmen who participate in our programs with this idea. A very important finding in our research activity has been the quantification of what we call "the threshold family income," the amount an employee needs in order to support himself and his family with a minimum of decency and comfort. The tools of economics have enabled us to determine what a family needs (nourishment, housing, medicine, and the other basic necessities) in order to have a human and not an animal existence. The idea is spreading in the Philippine business sector that a company's responsibility extends to the families of employees.

Another way that has helped us to bring the concept of stakeholders to our students is the Japanese example. The industrial system of Japan is a beautiful symbiotic relationship between the large companies that are so well known and the thousands of small and medium-sized enterprises that contribute to the technical excellence of the large corporations. We are educating our economists and businessmen to think about ways of extending financial, technical, and marketing assistance throughout the vast network of small and medium-sized suppliers of raw materials and other resources. A good example of other-directedness is to think of the many small entrepreneurs in cities and in the countryside which are receiving subcontracts from national and multinational corporations.

All of these instances are simply technical applications which

we, as professional economists, are trying to make on our own personal responsibility, using as guidelines the social doctrine of the Church. By teaching this doctrine to students and to business executives we are making them increasingly conscious of duties imposed by the principle of solidarity. We are convinced that every man has the potential to become an economic samaurai like the Japanese. All he needs is someone to teach him, to show him how. In a highly individualistic, clannish society like the Philippines it takes a great deal of repetition in bringing people to consider the common good in their personal economic decisions.

In our work of research and communication we have come to realize that in many instances people do not know how to contribute to the common good. They simply do not know how and have to be shown. This realization has greatly encouraged us to devote ourselves to painstaking and serious research in order to unravel the intricate relationships among the numerous units that make up an economic society. As we get a fuller understanding of both macro- and micro-economic relationships, we go on to communicate our findings to key decision makers in the country. They, in turn, give us important feedback out of their own experiences.

By describing our activities at the Center for Research and Communication I hope I have given a clinching argument in support of the major theme of this paper: that the study of economics involves hard work and that the economist is in an excellent position to contribute to the attainment of the common good of society.

Greeting Country Representatives in the Audience Hall

SECOND SESSION

March 29

Paul VI Audience Hall, Vatican City

SUMMARY

1. **Greeting of the Chairman of UNIV-83**
   Dr. Myriam Puig (Spain)
   Reflections on the preparatory study and on its meaning for the lives of students.

2. **Address of the Holy Father, John Paul II, to UNIV-83**
   The purpose of work is man; the purpose of man is God. Students must strive to see how the ordinary work they do in the university will have an impact upon the outcome of their lives. By doing this work extraordinarily well, they can assure a happy outcome. Moreover, they will cultivate a sense of responsibility which will lead them to see in their studies a service to others. Like all forms of work, study is not only a question of intellect; it is also a question of will. Therefore, in order to study well it is necessary to cultivate the moral as well as the intellectual virtues. The present time affords an excellent motive for deepening our intellectual and practical understanding of the seriousness of university work.

3. **Petitions of students representing all the language groups in the Congress.**

4. **Concluding greetings to the Pope by members of the Executive Committee of UNIV-83 and by student representatives from each country.**

In the Cortile San Damaso

A MORAL IMPRINT UPON INTELLECTUAL ACTIVITY

Myriam Puig

Most Holy Father:

We have come together in Rome once again this year to consider the results of an extensive inquiry conducted in hundreds of universities around the world. We are seeking to draw up some guidelines for a more penetrating Christian testimony in our professional environment by reflecting on the values which presently inspire the work of our colleagues who participated in the survey.

When Your Holiness proclaimed this Holy Year of the Redemption, you invited the whole Church to engage in a deep spiritual renewal (***Aperite Portas,*** no. 2). We realize that this renewal must find expression in all the everyday situations of life, especially in the way each one of us faces the duties of each day, reflecting in real life these words of the Founder of Opus Dei: "Don't forget this: Many great things depend upon whether you and I live our lives as God wants" (Josemaría Escrivá, ***The Way,*** no. 755). In view of our experience in previous years, we are certain that this meeting with Your Holiness will produce a more resolute determination to really live "as God wants."

The theme of our Congress is "A Student's Work." It recognizes the need to place a moral imprint upon our intellectual activity so as to overcome the danger of separating our academic enterprises from our personal lives. Experience in the university has enabled us to appreciate how students are beginning to rediscover the importance of personal commitment, in the wake of unfulfilled promises that the political changes proposed by various ideologies would bring about a universal renewal. A task which we now face is the difficult one of making certain that the new commitment expresses itself not only in more serious study but, more importantly, in general self-improvement. This means resisting the tendency to

separate intellectual training from general formation, to isolate one's effort to achieve a high level of professional competence from the constant struggle to develop the whole person.

During these past months as we conversed with colleagues all over the world, we found that many of them think of their studies as no more than a necessary step toward professional success. This narrow outlook, a purely technical one, is fundamentally selfish. The university still provides opportunities to form higher ideals, but very offten they are understood in a confused or vague manner and without any solid foundation. Some take refuge in a utopian dream world instead of developing true ideals which would provide a clear understanding of their moral obligations. When they finally realize the illusory nature of such ideals, many students confine their efforts to whatever seems to promise immediate results. Study becomes a means of self-affirmation, a prerequisite for individual accomplishment, and a substitute for social commitment. We also found that our whole contemporary culture is an accomplice in this narrowing of goals. It is constantly tempting students to close in upon themselves, to engage in a kind of aimless self-contemplation.

For students today, therefore, the problem is not an inability to study hard but an inability to find the real meaning of study. This is why we have prompted students to see their work as an all-embracing personal responsibility, not as the price one must pay in order to embark upon a career. Because this responsibility is so closely linked to the meaning of one's very existence, it cannot be postponed until "tomorrow." It is, moreover, a responsibility to the whole of society, of which we Christians know we must be the leaven.

In this present situation, we are striving to reflect in our own lives this fruitful sense of responsibility—at once professional, human and Christian—so that our colleagues might better understand that it is a force capable of transforming the world. Through our study we are striving to bear witness that work is truly an encounter with God, and consequently that it is an encounter with His image, as well (that is, with man), and with all His creatures. When seen in this way, work is an authentic contribution to the resolution of society's problems, large and small. We enter the workshop of Nazareth in order to learn from Jesus, the workman,

how to do our own work with love. And thus we take part in the toil of the Redemption, as you have reminded us in the Encyclical ***Laborem Exercens.***

Today we commit ourselves once more to live this Holy Year in full accord with the intentions of Your Holiness. Wherever we may find ourselves in this wide world, we shall work ***consummati in unum,*** putting all of our energies and our spirit of initiative at the service of the Church. Holy Father, we assure you—each one of us—with the words **Ecce ego:** "You can count on me!"

In order to confirm these filial desires, Your Holiness, we ask you with all our heart to bestow upon us, upon our families, and upon all our friends your paternal Apostolic Blessing.

Viewing Rome from Pincio

A STUDENT'S WORK: THE FULL UPLIFTING OF MANKIND

John Paul II

My very dear ones:

Again this year the moment has come for our customary meeting at this annual congress of yours in Rome, this time devoted to the theme, "A Student's Work."

I want to tell you how glad I am to meet with you, university students and professors from so many countries, and how confident I am when I entrust your hopes to the intercession of the most holy Virgin, the Cause of Our Joy, the source of the joy that ought to pervade the life of every Christian—especially yours, young people.

Can study be thought of as work? It certainly can, if we understand the notions of "study" and "work" in their deepest significance, which is human and religious at the same time.

In the technical and precise sense, study is above all the work of a mind seeking the truth in order to know it and communicate it. If "work" means discipline, method, effort, study is certainly all that. And how basic to your life is the methodic, humble, persevering work of the mind! It is true, as Christ says, that freedom results from the conquest of truth; this is the true freedom which means perfection of the person, virtue, and holiness.

STUDY IS ALSO WORK FOR THE WILL

But study is not only work for the intellect; it is also work for the will. The intellect cannot persevere by itself in the quest for truth—especially where moral truths are concerned—if it is not constantly sustained by the will. No one finds the truth if he does not love it, and love is an act of the will. Besides, the highest truths—the ones in the Gospel—cannot be known genuinely and intimately without that form of supernatural love which is charity,

the only means by which we can truly know God, the infinite Truth.

But when we say "will," we say "responsibility." Study cannot be understood as a merely technical and intellectual process concerned only with the rules of logic. If the will plays an essential part in it, then study has to be understood as work in the moral sense as well. Study does not develop the intellectual virtues only, but also the moral ones. Therefore, it has a strict relation to the good for man. As an act of responsibility, study must reinforce our responsibility to seek the true good for man. From this point of view, study is work in the most profound sense. Not only does it serve abstract knowledge; it is also decisive in orienting man toward his eternal destiny.

Many have noticed that today's students have discovered how interesting and enjoyable study is when done seriously. But it is also generally apparent that this commitment occurs in an atmosphere which is empty of authentic values. Many of your friends are ready to approach study with a positive and professional attitude, but at the same time, looking toward a simple affirmation of themselves, they think of it in a way that tends to be utilitarian. It is as if they supported the cynical slogan, "Knowledge is power."

At the present time, it is very clear that study can be understood as work in the sense that it must have a specific professional orientation. Nevertheless, it is necessary to take care that this practical orientation of study is not a consequence or an expression of that materialism which reduces man himself to an instrument of his own or another person's ambition (cf. ***Laborem Exercens,*** no. 13). We must reiterate that to work is to serve; that the joy of placing oneself and one's work at the service of the Good can never be replaced by the illusion of an ephemeral individual power.

THE MAIN WORK IS IN CHANGING OURSELVES

It follows that for us the expression, "a student's work," carries with it a reminder of that "work" we must perform upon ourselves in order to become mature human beings, and even more, mature Christians.

In fact, the most important work is not changing the world but changing ourselves, conforming ever more to that image of God which the Creator has inscribed in our being. It would be worthless to subdue nature through be the most refined technological inventions if we were incapable, after that, of subjecting ourselves to the guidance of our conscience enlightened by the divine law. If that should happen, the disquieting question of Our Lord would apply to us: "What does it profit a man to gain the whole world if he suffers the loss of his soul?" (Mark 8:36).

Thus the meaning of work is illuminated by the Christian meaning of life; to understand tiring human labor requires an understanding of the vocation by which God calls man to serve the good with all his strength and with his every deed. Man is the goal of work, but the goal of man is God. Therefore, the significance of work surpasses work itself and liberates it.

From this we can understand the deepest meaning of study and of work at the same time. It is the pursuit of sanctity. The task which opens before you—that you try to bear a Christian witness in university work—can be expressed, then, in one word which is full of content: sanctity—sanctity in study and through study. The working world needs your holy life. And this holy life is composed of doctrine and prayer, of intimacy with Christ and work; it is composed of Love. Why do I say this? I take it from words that you surely know well: "Your human vocation is a part, an important part, of your divine vocation. This is why you have to sanctify yourselves, contributing at the same time to the sanctification of others, of your companions, precisely by sanctifying your work and your environment—the profession or job which fills your days, which gives a particular complexion to your human personality, which is your way of being present in the world" (Josemaría Escrivá de Balaguer, ***Christ Is Passing By,*** no. 46).

Work, therefore, means a capacity for loving God and your fellow men, the effort it takes to cooperate in the Creator's plan for His creatures ***(Laborem Exercens,*** no. 25). Sin contaminates man's deeds and disturbs the places where he acts, transforming them into points of conflict and hatred; it is thus an obstacle to the love of God. Evidently, then, a Christian will know how to serve in the working world only if he knows how to struggle against the sin

which takes up residence in his soul. This brings to mind the appeal for "a particular commitment to penance and renewal" which I have addressed to all the faithful on the occasion of this Jubilee Year of the Redemption (***Aperite Portas,*** no. 4). Consider what a magnificent force for the transformation of the world is contained within you.

DO YOUR WORK EXTRAORDINARILY WELL

The invitation to penance in the Holy Year is not a voice of sadness but of joy. It is an invitation to the steady contemplation of the mystery of Christ's Passion and an invitation to the joy of rebirth through pardon. Christian sanctity does not consist in being sinless but in the struggle not to yield and always to rise after each fall. Sanctity does not derive so much from the force of man's will but from the effort never to impede the action of grace in one's soul, the effort to be humble "collaborators." That is what "study" is; that is your most important "work."

Remember, too, that everything in life falls into perspective when you pray. Through prayer you encounter Jesus, who is your Way, and your Truth, and your Life. Through prayer, you study and work and live with Jesus.

In announcing the Holy Year of the Redemption, I spoke of "an ordinary year celebrated in an extraordinary way" (***Aperite Portas,*** no. 3). Today I ask you to carry out your ordinary work extraordinarily well—with human seriousness, but above all with a love which grows day by day, which brings forth fruits of faithfulness. By thus purifying your lives, you will constantly see light before you. Dear ones, may the Virgin, the Morning Star, always enlighten your renewed determination to follow her Son each new day and to lead all creatures to Him.

My affectionate blessing will accompany you.

KNOWLEDGE AND THE MEANING OF MAN
IN THE UNIVERSITY TODAY

SPECIALE PROFESSORI

CON-

THE RELATION BETWEEN STUDY AND LIFE

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NGRESSO

ENTIFICO

A STUDENT'S WORK

CONCLUDING SESSIONS

March 30, April 1
ENEL and ICU Conference Rooms

SUMMARY

1. **Introductory Remarks**
   Dr. Umberto Farri

   The review of UNIV-83 leads directly into the preliminary plans for UNIV-84.

2. **Reflections of the UNIV-83 Chairman**
   Dr. Puig

   The speakers at the opening session synthesized the different dimensions of a student's work in the university and its bearing upon the student's future career. They brought out very clearly the demands that professional life is making upon the university in its research and teaching endeavors. We want to help faculty, administrators, and students realize the importance of improving the university's response to these demands.

   The Pope emphasized that the most important thing about university work is the impact it makes upon the individual person and upon society, and the changes this brings about within us.

   It now remains for UNIV-84 to address the ways in which the university can regain its leading role in responding to the professional needs of society and at the same time to enhance the lives of its students and faculty members.

3. **On the Theme of UNIV-84**
   Dr. Alejandro Llano (University of Navarre)

   The university is both the subject and the object of our study. Historically, it has been closely linked with social progress through the dissemination of knowledge acquired within it. No society which is deprived of this benefit can

continue to advance. Today, however, the university is suffering a loss of prestige in the developed countries because it seems to have lost the sense of its unique contribution, and has allowed its energies to be diffused over a multitude of social services.

In UNIV-84 we want to help recall the university to its unique role by focusing on the way it is preparing competent professionals. We want to show how closely linked are study and professional work. In doing this, questions for the preparatory inquiry will be less important than the method of contacting students. We should attempt to overcome the mass orientation of the university by speaking with students about the UNIV-84 theme in many small-group discussions.

4. On the Purpose of UNIV-84

Dr. José Antonio Ibañez-Martín (University of Madrid)

Many people seem to lack a sense of purpose in their work; we should focus on the very nature of work, considering all of its forms as valuable for man and for society. Sometimes educators take an overly theoretical approach and even withdraw value from the very professions which have the largest practical impact upon society. Perhaps what is most needed is to make a fresh inquiry into the nature of professional work. It is not to be confined to the classical or "liberal" professions where fees are charged for specialized services. More generally, professional work is that which differs from the work of amateurs. It is activity carried out according to high standards of competence and preceded by careful and very specific training over a long period of time. Whether broad or narrow in scope, it is carried out with dedication and a sense of responsibility. It has both a personal and a social value, and the two are not to be separated.

5. Reactions to UNIV-83 and Anticipations of UNIV-84

Representatives of the participating countries

a) **Spain:** Small teams of professors and students should encourage open debate and exchange concerning the ways in which universities can clairfy the social value of the various professions.

b) **Portugal:** Care will have to be taken in the practical organization of these discussion groups because it is usually difficult to establish communications between professors and students.

c) **Italy:** Each university should devise a method suited to its own character, conduct its own inquiry, and then report the findings to a national coordinator. Since the topic is so large, the discussion groups will need to have very clear objectives.

What often stifles the university and prevents it from doing its unique work is its centralized structure and management. Moreover, resources are diverted away from teaching and research to the needs of the administration. In speaking of the social value of professional education, we should first seek to correct this imbalance between the way economic resources are allocated and where they are most needed (improving research and teaching).

d) **France:** Besides specifying the questions very clearly and improving communications between professors, administrators, and students, a way must also be found to bring our work to the attention of more people through a more effective use of the media.

e) **Colombia:** Since the study is world-wide, the questions for discussion must be perceived as personally valuable in every university. If students everywhere can identify with the questions, there will also be increased public awareness of what we are trying to do.

f) **Brazil:** The questions should lead students to look at matters in a long-range perspective, projecting them into the future beyond their university studies.

g) **Nigeria:** The inquiry should not be directed exclusively toward students. It is also important to get professors to examine their methods.

h) **Germany:** The modern university has come heavily under political influence; it often fails to promote intellectual work because educational policy is controlled by government officials who lack the proper academic qualifications. Professors are constrained to work on matters that

the government is interested in, rather than on what they or their students need.

i) **United States:** In these exchanges an old tension between centralization and decentralization is evident. Perhaps it is an indication that our UNIV congresses are coming of age, as it were. The main task now is to find a means of providing maximum flexibility within a common framework, to find particular ways of addressing a universal problem.

6. Concluding Comments

Dr. Umberto Farri

We want the UNIV-84 report to emphasize the features which all the countries have in common. Flexibility in local methods can be compatible with a single summary of the experiences in each country. It is these reports which we will seek to integrate in Rome.

A LOOK AHEAD TO UNIV-84. . .

THE PROFESSIONS AND SOCIETY

During this past year, persons in universities all over the world have been taking a closer look at the meaning of their particular professional work: study. An earlier conclusion of UNIV inquiries has been reconfirmed: A majority of students come to the university primarily for specialized training that will lead into some form of professional work. Social and economic pressures such as a threat of future unemployment have overtaken students everywhere and even affected institutional aspects of the university itself.

But at the same time, another aspiration is notable on a different level. A majority of the responses to the UNIV-83 inquiry expressed a desire for professional training which favors the development of the whole person, a more humane style of work, and a de-emphasis of demands for productive efficiency.

Out of this contrast between pragmatic and ideal interests, a question emerges for next year's congress which offers a prospect of bringing the two together: What is the meaning of professional work in the larger social context?

In some sense, this theme has already been present in previous UNIV inquiries. Since at least 1980, students have been encouraged to think more deeply about their studies in relation to larger questions such as man's overall purpose. In discussions and interviews many have commented that the UNIV inquiry was the first inducement to reflect on their university work in these terms. This experience encourages us to continue our emphasis on larger questions of meaning and context. For in striking contrast to the bitter criticism of universities during the 1960's, when the UNIV congresses began, students today are demonstrating a great eagerness to help create a new pattern of university life and work.

PERSPECTIVES FOR UNIV-84

Thus the theme for inquiries which will lead into the next congress is a logical outcome of UNIV-83. It will bring us to reflect

upon the moral relation between professional work and society and thereby consider the university's social dimension.

The last two sessions of UNIV-83 were devoted to the specification of this next theme. The executive committee heard and responded to proposals from representatives of the participating countries and then drew up preliminary questions which will be worked into the UNIV-84 materials.

The substances of the exchanges in these concluding sessions is given here so as to clarify the objective of UNIV-84 and the methods for achieving it. Principal contributors to this planning for the next congress were Dr. J.A. Ibañez-Martín, professor of philosophy of education, University of Madrid; Dr. J.A. Gueguen, associate professor of political philosophy, Illinois State University; Dr. Alejandro Llano, professor of metaphysics, University of Navarre.

Recent UNIV congresses have encountered a kind of "slogan mentality" in which the frequent repetition by the mass media of commonplaces associated with higher education has either diluted their meaning or changed it. Increasing emphasis upon subjectivism (the "me mentality") also seems to threaten perceptions of the objective reality of university life and work. It is therefore important that we make an initial attempt to say precisely what is meant by "the professions and society."

THE CONCEPT OF PROFESSIONAL WORK

We may begin with the notion of work itself. For many, "work" implies manual labor such as ploughing the earth or handling a tool or machine. By extention, the term may include what is called "white-collar work" and even the labors of the mind. We must ask, then, whether the various forms of labor in which persons engage point to an underlying essence.

Since we are concerned here with "professional" work, we may look for the essence of work in this context. Formerly the distinction betwen a trade and a profession was more precise than it is today. Now the term "profession" is more often distinguished from "amateur" activities. But in either of these comparisons, professional work stands out as something that engages a person's whole outlook, requires specific preparation, and demands dedication of considerable time and effort.

A particular kind of work becomes "professional" work when it is carried on as a regular employment, is publicly recognized for its usefulness to others, and is remunerated sufficiently to provide a living. When fully developed, one's profession comes to be the determining feature of one's life and contributes something significant to the structure of society. It becomes an effective link between one person and others because it entails cooperation and coordination of efforts. Work is "professional" work when it defines not only what a person ***does*** but also what he ***is.***

AN ANTHROPOLOGICAL VIEW OF WORK

It is clear, therefore, that a merely economic view of work or one that is encountered in political economy and in certain schools of sociology is not adequate for understanding professional work. Both in socialism and in capitalism—the dominant socio-economic systems in our world—we encounter a fragmentary conception of human activity wherein work is reduced to production and possession in a context of competition and conflict. This distorted outlook has lately begun to manifest itself in the tendency of people to prefer "free time" to work, to assume that they are more ***themselves,*** as free human beings, when they are "off work." Some are already speaking of a new "civilization of idleness," or a "leisure society." The non-work of idleness and leisure perceived as non-activity are pursued as a way of compensating for or escaping from work that has come to seem "alienating." Many people—even professional people—endure their work as nothing more than a necessary means of livelihood or "gainful" employment. The gain is seen to be purely economic. The personal fulfillment, the personal identity implied by the word "professional" has disappeared in many cases.

What, then, has become of the original meaning of ***professio,*** the etymological root of profession? The word conveyed an outward or public manifestation of a person's inward aspirations, the sense of a vocation or calling, the actual way of living in the world. It characterized the whole existence of a person and even extended to his family. His home was "the doctor's house," or "the artist's house." This original meaning of profession was not confined to a certain "work week" in a certain "office" where one did his work.

A person was ***always*** devoted to his profession ***wherever*** he might be.

Today professional work needs to be put back on its proper foundation and considered to be a creative agency which is linked to the deepest personal convictions and to the great social issues. We must react energetically to the "economization" of professional work, and we must begin in the university.

UNIV-83 already carried strong overtones of this need to teach students how to work, how to discover in their very studies the broader anthropological value of work, how to perceive the intrinsic dignity and the real efficacy of human activity, and how to overcome the forces in our world which try to reduce it to something that should be restricted to a monetary value. Now in UNIV-84 the opportunity presents itself to go even beyond the personal dimension to look for the social contribution which also belongs to the essence of professional work. When a person develops his fundamental moral outlook and expresses himself as a free and intelligent subject in and through his professional work, he is also rendering an incalculable social service, one which cannot be reduced to a "fee."

THE SOCIAL DIMENSION OF THE UNIVERSITY

The objective of UNIV-84 emerges clearly from these considerations. What we have in mind is the restoration of the university's mission, recalling its original impact on social change through the cultivation and dissemination of knowledge.

When universities permit themselves to structure their research and teaching according to the latest socio-economic models, the transmission of knowledge tends to lag behind social change. When the pressure to adopt these models succeeds in stifling the university's disinterested openness toward universal knowledge, the anthropological meaning of work is obscured, and graduates are unmotivated to exercise a truly creative impact on society. Instead of leading the, can only respond. This decay of the university's original mission, this abdication of its historic role as a structural principle of society, leads directly into a paradox: pragmatic manipulation of the university's social function will lead in time to its functional uselessness.

The true value of any work lies in the human growth that results from it—over and beyond whatever economic reward may also result. Quite apart from the material value of the product, all work generates something precious and irreplaceable. University work in particular must not be reduced to tangible economic or monetary evaluation, for it is impossible to put a price on knowledge. The growth of awareness, the awakening of intellectual potential, the cultivation of human tone—these are the true benefits gained at a university, and they cannot be reduced to a cash value. When the university loses sight of these fundamental values which it alone can provide, it ceases to make its necessary contribution to the progress of society, and society itself is the loser in the long run.

If students are able to assimilate an anthropological view of work while they study in the university, they will necessarily continue to improve themselves professionally and not become lodged in some fixed status. When students are shown how to make a profession the central reality in their lives, they will make a serious commitment to a steady increase of knowledge and expertise. Throughout their lives, they will give more than they receive. The market place will lose the drab aspect that it has acquired for so many workers; a fresh supply of creative professionals who are not out just "to make a buck" can restore to it innovations capable of resolving social as well as economic stagnation.

Thus we note once more the strong impact the university makes upon professional work, and our objective in UNIV-84 to bring out its social significance is confirmed. We shall examine the extent to which the university is educating professionals who are conscious of the social value of their work.

THE MEANING OF 'SOCIAL VALUE'

In defining "social value" we are confronted by another term which has lost much of its significance. In our previous UNIV inquiries we noticed the frequent reference to "society" and to "community," while in practice students appear to be far more concerned about personal matters. One of the UNIV-82 reports spoke of "a kind of individualism which thinks in terms of community."

We must be careful, then, to avoid a mistaken interpretation of social value, taking it to be an abstraction which might be compatible in principle with just about anything. We must make it clear that selfishness has nothing in common with real social concern. What kind of community would it be if the individuals composing it pursued their own self-interest without regard for the interests of others, bent upon an exclusive enjoyment of the good things society makes available?

On the other hand, every individual does have a personal existence and destiny which cannot be wholly satisfied by social interaction. Each of us has personal obligations which cannot be transferred to others. Of what good would well-developed social values be if few individual members of society emulated them?

Yet it must be repeated that no person can realize his potential without opening himself toward others. As parts of the social whole, we stand to be enriched in our personal lives by the communication of goods from one to another. Indeed, social structures cannot be valid unless they foster this exchange.

Our review of these elementary facts about personal and social life makes it obvious that human work must have a value beyond the well-being of the individual worker. And it is also clear that selfishness can undermine the transcendent social significance of work if subjectivism is not entirely repudiated. The social value of work cannot be reduced to a merely utilitarian exchange between autonomous individuals or groups. For work to make a genuine contribution to the common good it must be motivated by nobler values that embrace others within one's own concerns.

CHARACTERISTICS OF SOCIALLY VALUABLE WORK

In order to make our task more manageable in approaching UNIV-84, it will be necessary to identify the main features of a professional commitment which really makes a positive contribution to society.

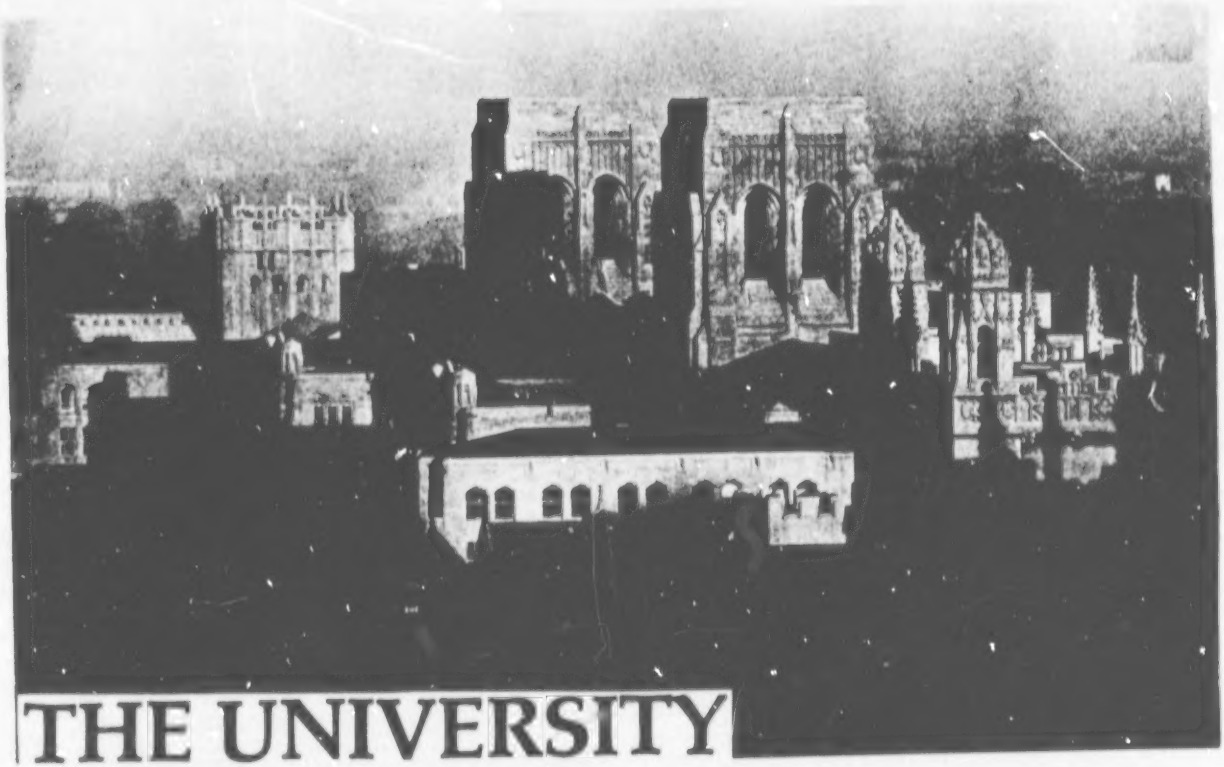
In the first place, any socially valuable work must be carried out with professional ***competence,*** both in terms of personal attitudes and of specific training. Second, the capacity to work with a high degree of personal ***responsibility*** and public accountability

distinguishes the professional from one who engages in activities which require less of a commitment. In the next place, professional work which can retain its deepest meaning as service to mankind requires an ***openness*** to others and a regard for their personal value and dignity. Lastly, we can expect professional work to recognize the ***common aspirations*** that guide society toward its full development and to make its specific contribution to them.

AN EFFORT WORTH MAKING

In this way, the closing of UNIV-83 also constitutes a clear point of departure for next year's discussions among students, professors, and professional persons. With our accustomed thoroughness and rigor, we shall seek to draw many people into an examination of the university's responsibility to prepare professionals whose work will have those four basic characteristics.

All that remains is to emphasize our hope that universities may themselves begin to search for and finally discover solutions to the problems or difficulties our studies have brought out. By prompting them to do that, UNIV-84 may itself be able to make a solid contribution to society and to the fuller integration of academic and professional work in the lives of many persons. We undertake this project with the prospect of involving more and more students and professors in a broader and more unified vision of their present and future work.



THE UNIVERSITY